





J. B. Pierson.



**THE SOCIOLOGY OF THE BIBLE**



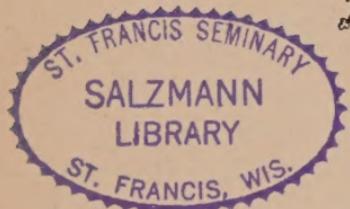
# THE SOCIOLOGY OF THE BIBLE

BY

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**WITHDRAWN**



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## PREFACE.

The lectures on Sociology I have been giving the students of our Theological Seminary for the past six years have been designed to make them leaders of the church in a conscious and intelligent effort to better society. I have tried to show them how the knowledge of the laws of God as we discover them both in the social life of mankind generally, and especially in the social life described in the Bible, may be applied in establishing the Kingdom of God, the highest ideal of society in each community and in the whole earth. This book contains the substance of these lectures wrought into form for popular reading.

It is sometimes said "There is more sociology than theology in the Bible." Many books have been written upon Biblical Theology, treating the subject in a great variety of ways. This is the first book, as far as I know, upon Biblical Sociology. Books on Christian Sociology are generally confined to the teachings of Christ, or to a description of the Christian Society of today. In this book I try to gather the most important facts and principles of the society of the whole Bible from Genesis to Revelation, to classify them in a sociological way, and to consider what light they throw upon some of the social problems of today. The book must be in the nature of an experiment both as to the subject and the manner of its treatment. I must try what seems to me the most attractive of the many possible ways of studying the matter. I make no claim of its being the best way; it is only suggestive. Others may have their attention awakened to this important and fascinating field and give it far better treatment than I can do. I send forth the book in the hope it may have some influence in advancing the Kingdom of God.

F. S. S.



## CONTENTS.

### PART I.

#### RELATED SUBJECTS.

	PAGE.
Chapter 1. The New Science and Socialism.....	7
Chapter 2. Sociology and Evolution.....	14
Chapter 3. Sociology and The Bible.....	27
Chapter 4. Sociology of The Bible and The Higher Criticism .....	37
Chapter 5. The Bible, and The Church as a Social Force	52

### PART II.

#### THE GENERAL SOCIETY OF THE BIBLE.

Chapter 6. The Origin of Society.....	57
Chapter 7. Primitive Society .....	67
Chapter 8. The Primary Classes in Early Society.....	88
Chapter 9. The Dispersion of the Race.....	99

### PART III.

#### THE KINGDOM OF GOD, OR THE PARTICULAR SOCIETY OF THE BIBLE.

Chapter 10. The Modern Sociological Point of View....	113
Chapter 11. Heredity .....	129
Chapter 12. The Institution of the Family.....	152

## CONTENTS

	PAGE.
Chapter 13. Environment .....	175
Chapter 14. The Land Laws of the Hebrews.....	193
Chapter 15. The Institution of Industry.....	224
Chapter 16. The Accumulation and Distribution of Wealth	245
Chapter 17. The Institution of Culture.....	279
Chapter 18. The Institution of Control.....	298
Chapter 19. Social Pathology .....	320
Chapter 20. The Ideal of Social Health.....	352

## PART IV.

## THE KINGDOM OF GOD IN THE WORLD.

Chapter 21. Christianity in the Advance of Civilization from Ancient Rome.....	363
Chapter 22. Christianity in the Advance of Civilization from our Barbarian Ancestors.....	376
Chapter 23. Christianity a Social Force in Foreign Mis- sions .....	382
Chapter 24. The Further Advance of Christian Civiliza- tion .....	397
Chapter 25. The Christian, The Church and The Univer- sal Kingdom of God.....	403

# THE SOCIOLOGY OF THE BIBLE

## PART I. RELATED SUBJECTS.

### CHAPTER I.

#### THE NEW SCIENCE AND SOCIALISM.

We are a company of voyagers on a little planet called the Earth, sailing with many sister planets in the immensity of space. However great the value we may place upon individuality, whatever estimate we may have of the grandeur of personality, there is not a single one of us who would be willing to make this voyage entirely alone. Whatever we may believe about the life beyond our present horizon, whatever lofty hopes we may have of personal immortality, there is not a single one of us all who would be willing to live the eternal life entirely alone. That which was said in the opening pages of the Bible by the great Creator of the first man is everlastingly true, for it describes the elementary nature of man. "It is not good that man should be alone".

It is somewhat strange that in the noble sisterhood of the Sciences and Arts, those two which so closely concern man's nature and highest interests should be of such late birth; pedagogy, the science of the child nature, with its art of developing the noblest manhood; and sociology, the science of man as a social being, with its art of developing the noblest society. Science searches for the facts in any great department of nature, contemplates what is common to these facts, thus grouping them into classes, and then tries to discover the forces and laws pervading these classes. The Science of Sociology searches for all the facts of society; it treats

of the origin, nature, history, laws, forces and institutions of society. With many sciences there can be little if any association of art. Science is knowing. Art is doing. Astronomy tells us of the fleet of blazing suns floating with our sun in the immensity of space, but our small hands cannot change their courses, and well it is we cannot. All we can do is to observe their places with relation to each other from our earth, and so guide our little ships across earth's little seas. Geology tells of the history and present condition of the earth upon which we are sailing, but we, with all our great powers can only slightly scratch its surface. In some degree we have harnessed nature's forces; we have "hitched our wagon to a star"; still we cannot control a thunder storm, much less a volcano or an earthquake. Biology tells of the grades of life at the head of which man stands, and over some of these grades now dwelling on the earth with us, man may have a large control. Physiology tells of animal organs and functions, and man as he knows himself may better pursue the art of living the animal life. Psychology tells of sensation blooming forth in human consciousness, and man learning of the nature of his mental powers may advance in the art of living the mental life. Closer still man comes to himself when Sociology tells of his powers as a social being; of the wonderful combining power upon which the Creator relied when he told him "to replenish and subdue the earth and have dominion over every living thing upon it", and man learning the facts of this science may advance in the art of forming alliances with his fellows for the common good in the art of living the social life.

So fully does this science describe the loftiest nature of man who stands as the culmination of the magnificent progression of life upon the earth, and as the regnant power over all lower creation, that many of its students claim that it is the culminating and combining Science. Theology will of course contest this claim, holding that all the Sciences lead up to and contribute unto the source of our knowledge of the great Creator and upholder of nature, the Infinite and self-existent God. But if Theology be regarded as the Queen of the Sciences, Sociology may well be called the Princess

Royal, for not only do we know more deeply of God from our own nature than from any other source but it is most deeply from our social nature. And also the highest reach of our social nature is that we may have fellowship with God. Still this noble science concerning man's highest nature is the latest born of all the sciences. Fifty years ago wise men began to gather and systematize the facts of society, to study man as a *Socius*, and the many combinations he has formed with his fellows. Theology was old, Astronomy was gray when Sociology was born. In 1883 there was not a chair of sociology in any University or College in the world. In 1883 the first book on Dynamic Sociology was published. Many men now living are older than the science of society.

Though late in birth it has grown strong through the studies of many keen thinkers and great lovers of their kind.

Since Sociology is so young and perhaps not yet fully developed it is not to be wondered at that it is often popularly confused with Socialism. I have known many well educated men, men of wide culture, to object to its claims and pursuit as they thought, when really their objections were confined to the claims and pursuit of Socialism. It is well to learn of socialism, as of other things, from its own advocates rather than from those who represent it only to antagonize it. Morris Hillquit, a leader among the Socialists, in his "History of Socialism in the United States", gives a description of socialism which may be considered as authoritative. He says: "Socialism discerns the root of the evils of modern civilization in competitive industry and wage labor, and advocates the re-construction of our entire economic system on the basis of a co-operative mode of production. It has passed through many stages of development before it has reached this modern aspect".

Mr. John Spargo, a good authority, says:

"Socialism demands only the collective ownership of the principal means of production." I think I give a fair description of his views as follows: Beneath competition is the real object of the socialistic attack; they call it exploitation, the oppression of man by man, often under the guise of personal freedom. Any employer of his fellow men who pays for their services less than he would

have to pay if he had no state created advantage, or any trader with such advantage is an exploiter. The fortunes such amass are the earnings of the industrious wrongfully acquired by the powerful.

The anarchist regards government and property under government as the means by which exploitation is accomplished and would do away with the whole system. The socialist regards competition of natural and artificial persons as the means of exploitation and would substitute collective for private ownership. Both claim exploitation exists. The challenge to sociology is—Does exploitation exist? Does the social order foster the economic and moral enslavement of man by man? The “let alone” philosophy assumes that every competitor receives the exact equivalent of what he produces, or if he does not it is his own fault; that society cannot remedy it. But the answer of socialism is prompt. Society is wonderfully complex. In a community made up of strictly natural individuals with unlimited natural opportunities, competition might be let alone. But society has clothed some of these natural persons with artificial privileges and powers. Society has also created purely artificial persons, the corporations, and society has also clothed these artificial persons with artificial privileges and powers of such immense value that their exploitation of their employees, their customers and the people generally cannot be estimated. Society has given to a few, has taken away from the many the earth itself with its unlimited resources, public utilities of its own creation, and the exclusive right to use great inventions; and thus allows the few to exploit the many, still further reducing them to a state not to be distinguished from slavery. This has come about gradually by allowing the competition principle, suitable perhaps to a simple state of society, to grow without check or hindrance in a complex and crowded society to which it is utterly unsuited. Socialism claims that some things can be done by natural individuals without state aid or authority. Other things can be done only by combinations of individuals without special state given powers. Other things can be done best by the State alone. Should not complex society have complex ways of treating its problems?

Public exploitation is largely the purchase of Legislative favors and comes from competition of seeking and maintaining franchises; and can only be cured by public ownership and conduct of all public utilities. Private exploitation is the gain made by misrepresenting, extorting, cheating and swindling in the ordinary process of industry and commerce. It is not often illegal, as the law cannot keep up with the increasing craftiness of men compelled to compete for the means of life. The ramifications of private robbery extend through all business. What is robbery to the victim is usually "legitimate business" to the beneficiary. It reveals itself in adulterating food, drink and medicine, especially for the poor compelled to buy the cheaper articles. The extent of such exploitations in making and selling commodities is great. The incentive of gain is in the individualist competitive mode of production and distribution, making things to sell for individual profit. Socialism says the only cure is merging all such things in a common interest, and society in its organized form must take to itself the production and distribution of commodities not for sale but for use, without any individual profit. James Mackaye says Socialism is not opposed to the Institution of property but that it is opposed to the Institution of profit—and he includes interest on money—dividends and rent under the term profit. Profit seeking is the root of all economic evil. The remedy of socialism is simply to abolish individual or corporate ownership of capital and substitute for it public collective ownership. Under public ownership industry will be carried on not for profit but for use—as the post office is to-day.

It is seen at once from these short descriptions by its leaders that socialism is simply a theory of how society ought to be arranged. Sociology on the other hand describes all the facts, laws and forces of society. Socialism is however a challenge to sociology as a theory in any department of nature is a challenge to the science of that department, as the theory for example that the earth is the center of the universe, is a challenge to astronomy. Socialism claims that the present social order is a vast injustice productive of great evils and that it is wrongly maintained by powerful class

interests. If the evils do not exist the charge must be refuted; if they do exist it must be shown that other causes produce them. Earnest and enthusiastic lovers of mankind with insufficient observation may distort and magnify a class of facts to the discarding of all others, and may attribute their existence to an apparent cause, while ignoring many constant forces bearing in their direction. On the other hand clear eyed science calmly views all the facts in their proper relations, and places due value upon all the forces bearing on the situation; it does not quarrel with facts or forces but tries to discover their meaning. The remedy suggested by the enthusiasts may be destructive of the good with the evil, while that suggested by science is the growth of the good to the dwarfing of the evil. So instead of sociology being the same as socialism, or in any way responsible for it, it may be said that it affords the only complete answer to it, and remedy for it.

Socialism in its many theories has had a rapid growth and has attained great power, it has many earnest and able advocates, and many able papers and books are published setting forth its views and claims. It has also entered into the political arena. There is a large Socialistic party in the German Reichstag, there is the beginning of such a party in the British Parliament, and the threatened Revolution in Russia is not only political but social, aiming specially at a new distribution of the land. In our own country there is a Socialist Party which cast in the Presidential Election in 1900 one hundred and fifty thousand votes, in that of 1904, four hundred thousand votes, and in that of 1908 over four hundred and fifty thousand votes. At first this party antagonized the Labor Unions, but recently it has sought to win their votes. In 1900 and again in 1902 in the National Convention of the American Federation of Labor resolutions looking to socialist political action were emphatically rejected; and as far as I can learn Labor Unions still stand as a barrier to the spread of socialism in our land today. The Socialist vote in the world is now reckoned as about eight millions. The International Congress of Socialists in 1907 represented its highest and rapidly growing strength. The people of this country as well as the people of Continental Europe are facing

fundamental questions, those underlying the existing social order itself, the underlying system of human forces and relations forming the State, as distinguished from the particular form of Government of that State. The rapid growth and increasing power of Socialism show that it must be adequately answered and satisfactorily met in its demands, lest it grow strong enough to force its theory into practice to the great danger of the institutions of society. That it may be so met and checked depends very largely upon sociology. Socialists frequently claim that the Bible, especially the teachings of Christ and the practice of the early Christians, favor their theory of society. A careful study of the Sociology of the Bible can of course give the only possible answer to such a claim.

## CHAPTER II.

### SOCIOLOGY AND EVOLUTION.

If it be asked what part the principle of evolution has in sociology a judicious answer would be, "the same part it has in all the other sciences." The sciences generally accept evolution in some form, and to some degree not as explaining origins but as governing modifications, but the form is not yet fully agreed upon nor therefore can the degree be always defined. We need not fear that nature will ever overthrow revelation,—if they both come from the same God they must sustain each other. If the time ever comes when evolution is fully defined and it is seen to apply to all departments of nature, the religion based upon revelation will have no more cause to distrust it than it now has to distrust the attraction of gravitation. Until that time comes we should try to learn what evolution is as held by its ablest advocates. It is foolish to imagine what it is, and then bravely overthrow it, it is always an easy task to construct a man of straw and then knock it over, but a man only awakens ridicule for himself and his cause by such a contest. Herbert Spencer is a leading advocate of evolution and he has with great pains constructed a definition of it which is not difficult to comprehend and which as a whole is most too substantial to attack rashly, though one may not adopt all its applications.

The formula he gives in his first book of *The Synthetic Philosophy*—"The First Principles" is as follows: "Evolution is an integration of matter with a concomitant dissipation of motion, during which the matter progresses from an indefinite, incoherent, homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation". He

bases this upon his great generalizations, the indestructibility of matter, the persistence of force, the continuity, direction and rhythm of motion, and he traces it through all the astronomic, geologic, biologic, psychologic and sociologic stages from the star dust forming the first nebula to the highest stage of society reached by the most enlightened civilization. The star dust of the nebula from which arose the present solar system filled a space much larger than that filled now by the sun and its planets. This glowing gas in a process of condensation was in a swirl of motion. It was homogeneous, indefinite, incoherent. As the integration of matter progressed some motion became dissipated in space, it slowed up and narrowed in its limits. Section after section of the gas separated from the mass became more definite, coherent, heterogeneous, at length a planet, while the remaining mass through the same process became our sun. So also we read the plan in the geologic stages of the earth's history. The same process can be traced through zoology, from the lowest form of life, something like the present jelly fish, an indefinite, incoherent, homogeneous mass to the fish, with head, eyes, backbone, fins, tail, a definite, coherent, heterogeneous animal. So also the plan is seen in the psychologic stage of life.

The same process can be traced through sociology, from the savage or barbarian tribe, where all hunt and fish and fight, an indefinite, incoherent, homogeneous mass to the modern city with legislative, executive and judicial departments, with its merchants, lawyers, teachers, ministers, a definite, coherent, heterogeneous society. It is a wonderful generalization coming from the mind of Spencer. But so far as it is true he did not originate it, he discovered it. He did not form the plan running through creation any more than Newton made the attraction of gravitation. Newton discovered the law of gravitation and formulated it. "Every body of matter attracts every other body with a force that varies directly as the product of the masses of the two bodies under consideration, and inversely as the square of the distance between them". This rules in the farthest star and in the particle of dust that floats in the summer air.

Newton did not make the rule; but he is to be credited with discovering it. So with evolution and this great formulation of its law. Herbert Spencer did not make the rule, but he is to be credited with discovering it. Both gravitation and evolution do not put God out of his Universe but show how He acts in and upon it. Rightly considered, as far as investigation goes and finds evolution rule in the history and present condition of the universe it becomes one of the strongest conceivable evidences of the existence of God. It also shows His wisdom in forming and carrying out the wonderful far reaching plan, and His goodness also since the plan steadily makes for progress. Still even this widest conceivable evolution does not account for the existence of the homogeneous atoms and of the all pervasive force in the beginning from which the present universe has been developed.

All Spencer's great generalizations run far back and terminate in the absolute, of which he reverently claims he can affirm nothing. Concerning life, evolution traces the series of steps by which the great variety of forms of life have arisen through many stages from a single, simple or rudimentary form. Even if this sprung from the original atoms and forces, and the evidence is far from conclusive, it is so traced back to the absolute. Thus the plan which Spencer describes with so much fulness leads the mind contemplating its wondrous unfolding back to the absolute, with the conclusion that the plan which can be watched and read with admiration by our finite intelligence must have been formed and carried out and watched over by an intelligence far greater than ours. Of the mechanical instantaneous making of things there is little evidence either in nature or the Bible, and it is almost impossible for us to conceive of it. Still Paley's watch illustration as it calls for a maker need not be set aside, only it requires a more wonderful maker. Evolution says God made the eye not mechanically, he implanted life in lowest form, it unfolded power in adapting itself to its surroundings, at length it became sensitive to light, after long ages its unfolding power became the eye, this long process of development only forms a more wonderful eye by a more wonderful maker. We can easily see with the mind's eye however

the point of Spencer's comment on Paley's watch, that however wonderful the watch as a time piece it could not be expected to form an adequate conception of man, its maker. We should be humble and reverential; we should not claim to know all about God; but the mind is developed to know, and even when it faces the absolute it must exert its power. We need not fear that the race of mankind will ever become agnostics; that is not, and never will be the ideal, the far off goal to which our intelligence is moving.

Neither need we conclude that all evolutionists are materialists. There are materialistic evolutionists, it is simply the materialistic philosophy adopting the evolution theory as a working hypothesis. Materialism holds that matter is the only existence, that mind is only refined matter. It runs counter to much in nature. The materialistic evolution meets with great chasms in the history of nature. It strives to account for vegetable life as coming from the mineral kingdom, but there is a vast difference between the material crystal and the living cell. It strives to account for the sentient life as coming from the vegetable cell, but here also it cannot account for the differing life in the cells. The materialistic philosophy adopting evolution thus runs counter with nature, because the evolution in nature is not materialistic. The evolution may be accepted, but the philosophy must be rejected.

There are also theistic and Christian evolutionists. The theist regards God as transcendent above nature, and that He is also immanent in nature. He is the plan and the working force, and nature unfolds according to His unalterable law. The Christian is a theist but he also holds that the transcendent and immanent God implants new forces in nature as needed; that His own immanence at any particular time in nature is not the full measure of His being. He is infinite in His being, the Absolute. His immanence must always be limited by the nature of the thing or the person in whom He is immanent. He was immanent in what we call dead matter and its unfolding forces and laws through countless ages. There came a time when he implanted life in matter prepared for it; He was then immanent in nature to a

larger degree. There then came a time when he implanted a higher life, a life in his own likeness, in the life prepared for it. He was then immanent in nature in a still higher degree. His coming into this higher life in the person of His Son, Jesus Christ, is a still higher degree of His immanence, but we cannot conclude that even this is the full measure of His being. The Christian is humble and reverent, he does not claim either that he knows, or ever can know all about God. He believes in God over all. He believes also in God in all, in the earth, in man, and in the Bible, but in all in such a way that He is still over all, His personality not confused with or dependent upon His works. He is also seeking to know of God through nature and he honors and follows science in her untiring search for truth. Agassiz said: "Science is the interpretation of the thoughts of the Creator". Kepler explained devoutly: "O God I think Thy thoughts after Thee". So the reverent christian follows evolution in an earnest seeking to discover and define the unfolding of God's plan in Creation, in Providence and in Redemption.

While Spencer in his Synthetic Philosophy tries to trace evolution through all nature, thus binding all the sciences together, by this all pervading theory, each science in its treatment of its own department of nature makes only such adoption of the theory as it finds in that department. Both in the general and in the particular evolution is powerless to account for origins, it only tries to explain modifications of the original atom or cell in its climbing the stairs of being. Evolution does not account for the origin of life any more than it does for the origin of the atom or the electron. Huxley and Tyndall and the scientists of their day sought but could not discover spontaneous generation, whenever they seemed to come near the discovery they only found they had not succeeded in keeping out some living cell. There is a theory held by some today, that nature under favorable conditions evolves a living cell from dead matter just as she evolves a crystal from lower forms of matter, that the mineral kingdom under the conditions of warmth and moisture will evolve the vegetable and animal kingdoms. But this is only a theory, no one has

ever had evidences of its workings, or seen it working or been able to arrange the conditions for its working. Imagination can see the atom, even the electron, it finds it easy to see the favorable conditions, the moist hot weather, but the average imagination cannot see the cell in the act of forming. Nature more than intimates, it asserts that life is the greater immanence of God, the touch of the great Life Giver. The Biologist assumes the existence of the living cell before he begins to trace the evolutionary process. He may see a great likeness between the crystal and the cell but he never confuses them in evolution; the trouble with the crystal is that it will not evolve in his line. He is forced to admit even that the living cell, his unit of origin, is as far removed from the inorganic crystal, as is the highest animal organism at the top of the stairs, in that it is alive.

There seems to be no evolution of life from dead matter but there seems a marvelous evolution in the life when once implanted by the great Life Giver.

Evolution in life is based upon four great classes of facts. The first is the prodigality of nature in the reproduction of life, especially in the lower grades. These lower forms of life pass quickly through the stages of their being and out of existence. They seem to serve very largely as food for the higher grades, but evidently this is not all the meaning there is in their living, it is but the incident of their passing out of it. The Great Life Giver is evidently a lover of life. He has given the joy of living to the greatest possible number of beings by making the lower grades prolific and short lived. The quickly succeeding generations of vast numbers of beings make a great sum of happiness of these lower orders; they have no dread of death and death itself is painless to them. As the rise is made through the many grades of living beings, the prodigality in reproduction diminishes and the length of life for each generation increases, and there is a growing tendency to have life become more full and rich in the individuals of each grade. Herein also is the greatest sum of happiness, not now in large numbers of the lower order, quickly passing, but in the many sided life lingering on the stage

of existence. The quantity of happiness in the lowest orders slowly gives place through countless orders of being to the quality of happiness in the highest orders of life.

The second class of facts upon which evolution is based is covered by the power in life of adapting itself to its surroundings, it is found in low degree in the lowest orders, it increases in the ascending scale of being and becomes marvelously varied and strong in the highest orders. In all the orders some individuals have this power slightly above the average, and some slightly below it, some are more successful than the average in adapting themselves to their environment and some are less so. From this there arises in every order that condition covered by the now far famed expressions "the struggle for existence" and "the survival of the fittest". This power of adaptation is itself cultivated by exercise, and becomes strong in each order of being; and it is claimed it may become so strong in an individual case as to lift it above its own order and make it become the founder of a new order. The Great Life Giver has not only provided in the prodigality of life for the greatest amount of the happiness of living, but in the power of adaptation He has secured the preservation of the strongest life, and its advance in the order of being.

The third great class of facts upon which evolution is based is that of inheritance. No two individuals of any order are exactly alike, there is wide variation within the limits of the order or species, and the law of inheritance of likeness is crossed by the law of variation. In the power of adaptation the strongest individual not only secures the long and full life for himself but by the law of inheritance is apt to transmit his attainments to his descendants. This however may be checked by the law of variation of the other parent. It however may also be fostered if the other parent be one of the strong. By a long process of selection through many generations varied by possible checks and helps, a slight variation is preserved and made constant until a higher form or order of life is reached, and a new species is evolved from an old. There is also the possibility of freaks or sports and their preservation by inheritance.

The fourth class of facts is the growing power of living for others in the upper ranks of life, this is found to some extent in the bird life, and becomes especially strong in mammalian life. The chief concern of life in lower forms is to multiply, to ruthlessly cast aside its failures or have them for food for its successes, careless of everything but its survival. But mere multiplication does not give the greatest amount of life. Life must be enriched if there is to be not merely more life but fuller life; more in quantity not only but more in quality. This life in its higher forms has the principle of living for others in its nature.

The Great Life Giver has provided in the ceaseless and inevitable principles and laws of life, in its prolificness, its power of adaptation, its laws of inheritance and its premium to love, for its ceaseless and inevitable progress. Nature's purpose is abundance of life. God's command, "Be fruitful and multiply" states the cardinal principle of life. Still this includes not only more life but fuller life. Abundance of life includes multiplication of lower forms and rising forms in which more and higher life is crowded. Matthew Arnold said: "Religion is morality touched by evolution" and "there is a power not ourselves that makes for righteousness". This morality and this righteousness that contain the principle of living for others culminate in man, but their rudiments are found all along in the ascending scale of life. The higher class of life is called mammalian, and includes man. Whenever the breast is found it adds nothing to its owner in itself, it rather is an encumbrance and frequently a danger. Its use is entirely and only for others, and in that use it undoubtedly brings happiness, perhaps the highest physical happiness of which its owner is capable. Natural selection so selects morality in the demand for fulness of life. The struggle for life contains in itself the principle of the struggle for the life of others, until we come to man not one solitary specimen of whom has ever lived seven days without the aid of this mammalian morality, or some miserable substitute for it. The premium of full life is given in nature to love, or to living for others. Natural selection in seeking fulness of life more and more as advances is made, demands love or morality of life. Man is

the product of morality. The facts of infancy proclaim "no morals no man." Morality and righteousness as Arnold claims are in the very nature of man.

The Biologist thus traces the evolutionary process through all the grades of life. But he is dependent upon the Great Life Giver for the implanting of the first living cell, and at every step of the ascending way he is equally dependent upon the unfolding power of the God given and God enfolding life according to God enacted and God enforced laws, he is with Kepler "thinking God's thoughts after Him."

God does not say in the Bible how he made man. If the Biologist shows that He made him by a process of evolution from protoplasm, it will still be true that God made him, a wonderful being in a most wonderful way, by a wonderful plan unfolding through countless ages until it culminates in man. Even then it would seem that man is not fully accounted for, he is not only from "the dust of the earth," but in "the likeness of God." This spiritual likeness indicates that the transcendent and immanent God implanted a higher life in the highest order of the life evolved from the first living cell; that evolution had reached its loftiest attainment and could go no farther; and that then God added His own likeness to the evolved man. This evolved man was the highest of the animals and shared with them their attainment of mental quality, and even social nature, but lacked those qualities which lift man above the animals and ally him with God. One of the main characteristics of this added higher life, "in His likeness"—is its power of evolution to ever higher degrees of mental and even social nature, of moral and religious nature, until one can set no limits to what man may become. It is upon this added life, "in His likeness" that the nature of man as a *Socius* is most largely based. While biology claims generally that man has been evolved from the lowest animal life, it cannot be said that its claim is fully proved, still should it ever be completely established it will be simply the description of God's method in the creation of man.

In biology the magnificent procession of life culminates in

man. Sociology begins with man. Every science has its unit of investigation. The Socius is the unit of the social group. Society in its simplest form exists wherever a Socius has a companion. Sociology does not explain origins, it starts with its living cell, the Socius. The characteristic of the Socius is the social nature. This has some features which are akin to the social nature of animals and so far may have developed from the purely animal nature. Still the social ties of animals and of man with animals, especially with domestic animals, are so inferior that they largely differ in kind. The means of communication are so inadequate that the social life using and depending upon them is of the lowest conceivable order. The social nature consists mainly of the intellectual, moral and spiritual elements, "the Likeness of God." If God's method of creating and developing is evolution in the lower orders of life, it is not likely that He will change it in this higher sphere.

It is one of the main evidences of evolution that it seems to run with equal sway in the development of the social nature of man and of society. The laws of Evolution in life generally, have full sway in the life of man. The first law, that of prolific life, is seen in the full and many sided life of the individual, and in the great love and care of parents for children, and of one generation for the next. The second law, that of adaptation is seen in the ceaseless and inevitable struggle and competition. The conflict waged from the beginning in all orders of life has not been suspended in the case of man, he is as powerless to escape from it as is the lowest organism; but the beneficence of the law is seen in that here too the result is ceaseless and inevitable progress. The progress is in the nature of selection, those best adapted to the condition of life in any land or age survive, and have descendants, and the race advances.

The third law is equally manifest, that of heredity within the limits of kind. The fourth law, that of living for others, finds its highest manifestation in man.

Three important elements, traces of which may be seen in the lower orders, come into prominence in man and have large in-

fluence in the adaptation of life to circumstances; they are reason, combined action and affection. Reason profits by the experience of past generations, takes a wide view of present conditions and forms an opinion of the probable future, and from many available forces selects those best adapted to produce desired results. The power of combined action, man's capacity to act in concert with his fellows in organized society, increases the value of individual reason and enables man to rise out of competition with animal life into its mastery, as well as into mastery of many forces of nature, so man not merely adapts himself to his surroundings, but to a large extent he changes his environment to meet his needs. The element of affection is found to some extent in the higher orders of animal life, and wherever found it endows life with power. Birds and even tigers risk life out of affection for their young, and so preserve life; it is a large element in the preservation of their species. Nature in the struggle for existence develops love, she offers the premium of continued existence to sympathy and helpfulness. Man has in still larger and purer degree the love of his young, and he has the capacity of love for his kind, he may develop love for his tribe, for his nation, even love for humanity. Man with his reason may consciously choose and foster love for a few, or for the many or for the whole humanity as the controlling force in his individual action. He may make it the controlling force in his combined action with a large company of kindred spirits, an awakened enthusiasm for humanity.

These three elements may largely modify the law of competition, or rather may lift it to a higher plane for the combined good. If all the individuals of a generation could reason upon a plan for the progress of the race their present interest in the struggle for existence and enjoyment of it, would in many instances probably over master the three combined elements; but the majority adhering to the chosen plan would restrain and master the revolting individuals. For instance we are cutting less timber and burning less wood now because we have concluded that forests should be preserved to secure timber and rain

for the coming generations; but we have to guard the forests against the individual selfishly seeking his own present welfare. Thus civilization is not only the fuller and richer life of society, but the environment as it has been changed by the succeeding generations. The civilization of a great city includes the houses, streets and parks as well as the social life of the citizens.

The third law, that of inheritance, covers both of these departments of society becoming civilized; the civilized man and the civilized condition. In the process of civilization each generation inherits inwardly and outwardly. Specially developed individuals give to their descendants some at least of their special attainments, though here as in the lower grades the law of inheritance is crossed by the law of variation.

By process of education one increases not only knowledge but mainly the intellectual acumen to discover and grasp it. So by inheritance successive generations develop intellectual power and keenness, and also large stores of knowledge.

But whatever may be said of highly developed individuals forming new species in the lower orders, no one has ever yet found a single hint of a new race being evolved in this way from the race of man. Whatever progress is being made is wholly within the limits of mankind. The 20th Century man is far removed from the primeval savage, but he is still a man. The constant factor in all this evolution is the presence and directing force of the great Creator. He introduced life in the prepared earth and unfolded it. He introduced His likeness, a new life, into the prepared life, and is still unfolding it. Christianity is itself the introduction of a new life as needed. The supernatural revelation of the Divine Life in human life in the person of the Lord Jesus Christ, is preeminently the new life introduced in the fulness of time. As this new life takes more and more possession of human life it ushers in the society of the Kingdom of God on earth. The evolution may seem to eager minds slow, but like all evolution it has the ages for its field and it is sure the unfolding is ceaseless and inevitable progress. Here in this highest sphere however it seems to be still within the limit

of kind. The 20th. Century man and the 20th Century society give promise of a finer man and a better society, the advance has been great but the end is not yet, the goal is still ahead, but it will be still within the limits of kind. The fully redeemed man, perfect in Christ, and the fully evolved society, complete in Christ, will still be human, within the limit of mankind. The science of sociology simply studies how God works, what are His methods of developing and moulding human nature in society. The highest ideal of human society is found in the Bible, the setting forth of the Kingdom of God, God the Father, Man the Brother, Love the Law.

## CHAPTER III.

### SOCIOLOGY AND THE BIBLE.

Sociology is the sum of our knowledge of society. This knowledge includes not only the facts as they have been discovered and classified, but the laws and forces which underlie the facts. These have produced the present condition of whatever particular section of society may be considered, and these, together with new forces from other sections, will produce whatever future condition that society may attain. Here as elsewhere man sees in the present a product of the past and a promise of the future. Thus Sociology has three great departments called Descriptive, Statical and Dynamic; and sociologists while unable to neglect either manifest their individual tastes by the emphasis they place upon one or the other.

The Descriptive describes the present condition and how it has been brought about, it includes therefore the historical. The society of today wherever found has evolved from the society of yesterday. The general society attained by man upon the earth today has wide variety, but in every variety there are some common features, these are descriptive of the nature of man, as a *Socius*. Sections of society which have advanced far beyond others in all we call civilization may see in the present condition of the others stages of development through which they have passed. Whether the lower conditions can see in the higher a stage to which they may attain, depends not only on the nature of man as a *socius*, which would be hopeful, but upon the physical conditions of the portion of the globe he has for his dwelling place. Much of the variety of social life upon the earth today, of the various races and tribes of mankind, comes from the modi-

fication of the *Socius* by his environment, whether he lives in the frigid, the temperate or the torid zone, in the orient or the occident, on an island of the sea or in the heart of a continent, on a plain or among the mountains. Man can modify his environment to a considerable extent, he can live in all these sections, but they also modify him. From this modification of the *Socius* himself a wider and fuller life is produced than would be possible did the whole race of mankind live under the same conditions. Thus the Great Life Giver has provided as in the lower grades, so in the higher, for the greatest fulness of human life. The linking together of all lands and all climes which is the growing characteristic of modern times, makes the special product of one the possession of all. This includes the peculiar features of society the product of many climes; desirable manners and customs as well as other fabrics may be exchanged. Besides the sociologist may take a wide view of the rich varieties of life attained by the whole race, a view of the past and the present and full of large hopes of the future. That which has been attained by any particular section may not yet be the full attainment possible, even to its unaided efforts. It has mainly been attained by itself alone, but now it is brought into closer relations with other sections both to give and to receive desirable things, and it may thus develop more rapidly. Besides the sociologists, men of science, are now studying all the facts of society of each section compared with all others, and may be able to give such incentive and direction as shall lead to further and better advance.

Statistical Sociology takes the history and present conditions of society given it by the Descriptive department, and in a critical and constructive study seeks to discover what will be the probable future. It takes the facts and forces of descriptive sociology and regards them as containing social potencies determining social possibilities. It wastes no time in fancying what society might be if laziness was an element of progress. It discovers the powers found in the experience of mankind as making for progress, and considers what further progress they may promote. It discovers

the powers which have limited progress and considers whether they are exhausted or may be overcome. It patiently considers the apparently conflicting powers to see if there is any promise of their combining. It never quarrels with facts, but carefully strives to discover their meaning. It forms ideals, not the ideals of the visionary but of the scientists, it sees the ideals existing in the powers working in society. It strives to catch a vision of, and to fix its steady gaze upon the ideals of God as He is working them out in the laws and forces of society. Enthusiasts sometimes disregard constant and ineradicable forces, and even regard a conflict as inevitable and destructive, when a combination for the highest good is within the range of the scientist's vision, the ideal within the breast of the apparently conflicting forces. For example, man's love of himself need not conflict with his love of society, in fact only he who rightly loves himself can properly love his fellow men. Egoism often does conflict with altruism, but in such a case neither one is within its proper sphere, and both are exaggerated in the conflict. True altruism must be based upon and measured by true egoism. It is impossible to make either the individual or the whole society the sole standard, both must be included, they are not in conflict but in harmony. He who truly loves humanity is himself included in the humanity he loves. In low forms of society self interest is in constant warfare with other self interest, in the ascending grades its true interest is more and more found in combination for the general welfare. We have not yet reached the grade when self interest and collective welfare are one in fact but we can already see the ideal written in the breast of humanity, and the reasonableness of it, that there is no real opposition between rational egoism and rational altruism. This is surely God's ideal, and here as every where the religious view is the highest view reason can have.

Dynamic Sociology considers the possibility of intelligently directing the action of the inherent powers of society to the attainment of its ideals. It contemplates social phenomena as capable of intelligent control by society itself in its own interests. It

strives to discover, enlist, and mass rational forces to the accomplishment of reasonable ideals. It seeks to arouse the intelligent effort of society itself to hasten the progress of its own evolution. It is evolution coming into self-consciousness and striving to attain its own ideals. Dynamic Sociology is the living science to which the others are introductory.

It is the culmination of sociology and considers the available forces for changing a latent ideal into a living reality. Present methods of using fuel involve a large waste of energy, the statement of that fact is quite independent of schemes for saving that waste, though it may lead thoughtful men to devise such schemes. So with the wastes of society. Statical sociology searches for hopeful remedies. Dynamic sociology seeks to arouse society to apply these remedies. Descriptive sociology has a brilliant method of observation and generalization and fine descriptive powers, but by itself it can have no more influence on human progress than the description of the waves of the ocean and of ships, can have on the progress of ships. Statical sociology is like studying the force of the waves, the length of the trough and its depth, and getting an ideal of a steamship so long and heavy that it cannot be lifted in the middle by a big wave but reaches from crest to crest, and rides steadily in the heaviest storm. Dynamic sociology forms a company, builds and navigates such a ship. Bliss Carmen in "A Coronation Ode," describes the Anglo Saxon character,

"They have visions of a country that sorrow never knew;  
"They have rumors of a region where the heart has naught to rue;  
"And never will they rest  
"Till they reach the fabled west  
"That is charted dim but certain in the Volume of the Breast,  
"And forever they are dreamers that make the dream come true."

Statical Sociology discovers the ideal charted in the breast. Dynamic sociology calls the dreamer to make the dream come true, never to rest till he makes the dream come true.

It is quite evident that the social condition of any particular society at any particular time under consideration contained not only the product of the past but the promise of its own coming future, it contained the ideals written in its nature though it was unconscious of them and had no purpose concerning them. It is quite evident also that some peculiarly gifted and sensitive individuals or even classes in such society may have felt vaguely stirring within them the longings of their nature, may have caught a glimpse of the ideal of this future coming into form, and may have expressed this in such a way as to fix it in the attention of their fellows and to leave a record of their hopes to be considered by future ages. Whenever any particular society has produced a literature it is apt to be more than a record of persons and events, more than the basis of descriptive sociology, it is apt to contain the ideals of that time coming into consciousness and even into purpose, giving a basis for the statical and dynamic in sociology. The sociologists of the future looking back upon the society of England in the time of Edward VII will take into consideration not only the coronation of the King over the vast empire, but the Anglo Saxon character coming into consciousness in the Coronation Ode of Bliss Carmen and in other pieces of literature.

The Sociology of the Bible may be considered as part of the general science in that it describes a particular society, but the distinctive element of this society is so peculiarly its own and so vastly important as a contribution to the general society that it is deserving of careful consideration by itself. The Bible describes a society which groups itself around that supernatural revelation and conception of God found only in the Bible. It is true the God so revealed and believed in, is the God revealed in nature, the God of all the sciences, and the God who formed the nature, laws and forces of society. Still it is equally true that society in general, society in all other particular branches has been formed without this special knowledge of the true God. The Society found outside the Bible record, differs from the special society of the Bible simply in not having this Bible conception of God; and this difference is one of vast influence. In

all civilized lands to-day men no longer believe in a particular God for each particular nation, nor in many Gods. Some question whether there is any God at all, but there are comparatively few, so few that they may be ignored. All agree that all the evidence points to the existence of but one God. All the lines of research of the various sciences run out beyond the gaze of man, but they do not run in various directions, they converge in the dazzling light of the absolute and eternal God. These sciences flourish where the Bible flourishes. The society of these lands is largely influenced by the Bible conception of God. The Bible gives the account of the origin and growth of a society whose distinctive feature is that it has a special progressive conception of the being, character and will of the True God, and it shows how this society has been bound together and moulded by this conception. Whether this conception is based upon a progressive revelation made by God in supernatural ways, or is the unfolding of the human mind under the special training of the ever ruling God, it is evidently one that must have large influence on social development. In either case also it is evident that the conception may be inadequate of the truth either of the nature, character, or will of God, and then the mistaken conception will be the one influencing the social development.

Biblical Theology is concerned with the statement in detail with all possible fulness of this conception of God, what it is and upon what it is based. Biblical Sociology is concerned with tracing the influence this conception of God has had in the formation and development of the particular society whose history is most fully recorded. It may borrow from Biblical Theology all its vast treasure, and still it has a wide province of vast richness distinctively its own.

The technical term Biblical Sociology, though as far as I am aware it has not been specially used, at least I know of no book with this title, would be restricted to this particular society, by its likeness to the already well established and familiar term Biblical Theology. The title I have chosen for this book, The Sociology of the Bible, is not so limited.

It includes the above as its main subject and it has four added elements of great interest related with or growing out of it. The first is the glimpse we have in the Bible of society in its earliest stages. The Bible is an early literature comparing with the Egyptian hieroglyphic and the Babylon cuneiform writings, and less fragmentary than these. It gives a more connected and wider and even clearer view of the earliest society than any other record. It is nearer in some of its features to a contemporaneous record of primitive society, its traditions and prospects, than we can find even on stone or brick. This is a fascinating field for the eager sociologist, which has not yet been fully explored. It is from this early society that the particular society of the Bible arises.

The second added element is the vivid pictures we have sketched in the Bible of many features of the four great civilizations of ancient times, in whose midst or by whose side the particular society of the Bible runs its course. We see the magnificent life of Babylon, the rich life of Egypt, the cultured life of Greece, the powerful life of Rome. These varied societies and other lesser ones have varied conceptions of God, some of national gods, some of many combining or conflicting gods, none the same, many widely contrasted with that conception which is the peculiar possession of the special society of the Bible. The attitude of this favored society toward the others it touches or with whom it mingles is of great interest, and is either that of contempt and repulsion, or of pity and desire to help, or of tolerance and yielding to or even being charmed by them; and whether one or the other or all three upon different sections, it is largely influenced by them, and it has also had large influence upon them.

The third added element is that this society grouped about its peculiar conception of God does not end where the Bible ends its history, but is at that time projected into the world's society with all its accumulated force. A careful study of the influence it has exerted in changing the natural development of many particular societies by the introduction of its conception of God and its spirit of loving obedience to Him is a somewhat

difficult but a wonderfully interesting and stimulating part of the Sociology of the Bible. This extends from the close of the Bible history until the present time and it is still going on with undiminished, even with increasing force.

The fourth added element is the bearing of the principles of Bible Sociology upon the social problems facing the world today. It is closely related to the last element stated, but may be separately considered as the influence of Bible Sociology upon the general society of the present and the future. In the general society of the whole earth today there is a distinct portion, wide and ever growing wider which is to some extent an outgrowth of and is to a large extent influenced by Bible Sociology. This portion which is called Christian, exists contemporaneously with other portions without this distinctive element which may be called heathen. The comparison and contrasts are many of them easily seen and full of instruction. It is of great interest also to trace what is distinctively Biblical in the society of Christian lands today; also what in such society is not Biblical or is even anti-biblical; and also what is essentially a part of Biblical Sociology, and yet is not present in Christian society today, or if present is not pure or prominent. As every stage of society is not only historical and descriptive but statical and dynamic as well, the further question arises are the ideals and hopes Christian society finds today written in its breast, in harmony or in discord with those of Bible Sociology. Thus the Sociology of the Bible contains all that is included in the technical term Biblical Sociology and at least these four added elements; it has therefore a wide field of investigation distinctively its own.

The particular society of the Bible is based upon the entire nature of man as a *Socius*, and recognizes especially the importance of his religious nature as a combining force with his fellows. The organization of this particular society begins with a family, grows into a tribe or tribes, then into a nation, it then spreads into a society unlimited by race or national bounds, and it strives and promises to embrace the whole society of the human race. The growing conception of God shows Him worthy of the su-

preme love of every individual man, and of every family, tribe, nation or race, worthy of the supreme love of mankind. Man is cultured in this society until each one recognizes every other member of the whole race as worthy of the love he bears himself. Other religions may be content with God and a soul, and may aim at the rapture of adoration alone—the Bible religion requires a third party, God, the soul and another soul; its rapture of adoration must develop a spirit of brotherhood. As the brotherhood draws close to God in adoration they are drawn closer to each other in mutual love, and their desire and effort become continually stronger to draw the whole race of mankind within the charmed circle of a worshiping society, an adoring brotherhood. The religion of the Bible is theological, based upon the knowledge of God as worthy of supreme love; it is also sociological based upon the knowledge of man as worthy of the love each one gives himself; and as both it enters with controlling power into all the relations of this earthly life. That is a mistaken idea of religion which thinks only of its God-ward outlook; it must have the manward attitude, or it cannot please God. The eternal blessedness of which the Bible speaks is a social life, the religion of earth is not limited by the earth life, but stretching out into eternity it is still God, the soul and other souls. The religion of the Bible in its highest unity is love. It is divided into two parts, the love of God and the love of man; it is both theological and sociological, neither part can be left out without destroying the whole.

Thus the Bible clearly presents as the fundamental truth of all sociology that man's like-mindedness with his brother man arises from his like-mindedness with his Father God. The basis of the solidarity of the race of man is the Fatherhood of God. Wherever man is found, even in the lowest savage, there is, though in the lowest conceivable degree, a trace of this like-mindedness, and there in its lowest form is a human society. However man may develop, whatever lofty form of society may be reached, it is only by this like-mindedness coming out in ever clearer features.

Bible Sociology culminates in the Kingdom of God, which is the highest possible ideal society of the whole race of man.

Bible Sociology is then historical and descriptive from Genesis to Revelation. At every stage it is also statical as it contains this ideal coming forth into clearer and fuller vision, a most reasonable ideal based upon the like-mindedness of God and man. At every stage it is also dynamic as it provides the power to realize this ideal in the growing immanence of God producing in man a growing like-mindedness to Him, the Divine Father dwelling in His children.

## CHAPTER IV.

### THE SOCIOLOGY OF THE BIBLE AND THE HIGHER CRITICISM.

The theistic and Christian evolution which we have seen in a former chapter runs through the universe and man from the far off star dust to the finest social development attained in modern civilization we may now trace through the Bible itself. The two views of the Bible prevailing today will not be discussed further than they have a bearing on our subject. The traditional view holds that the Bible was largely written by eye-witnesses of the events recorded, and that many of these events are connected with a supernatural revelation of God. The Higher Critical view holds that the Bible, especially the Old Testament, took its present form late in the national life of the Hebrews, many centuries after the actors in the earlier events had passed away; that some of these actors and events are not strictly historical, and that in these writings we have the conception the Hebrew people formed of God. In considering Higher Criticism one will do well, as in the cases of socialism and evolution, to take the description of it from those who hold and advocate it. Driver holds that Moses did not write the account of the events of his day, on the contrary that older written accounts of those times worked up in the Bible narrative were first set down at least five centuries after him. Budde claims that the patriarchs are in reality nothing more than the ideal reflection of the nation Israel thrown back upon the past. In the folk stories and songs no mention of them is found. They never existed. No nation knows the actual father from whom it takes its origin. Day in searching for historical material says he is forced to ignore almost the whole of Joshua, and can find little

of value in Judges, it has been so worked over by the priestly writers of post exile times.

The theory of the Higher Criticism concisely stated is that the first six books of the Bible were compiled from a number of documents which are denoted by different symbol letters. First in order of time was the J. document taking its symbol from Jehovah, the name of the deity found in it. Following it was the E. document, taking its symbol from the name of God found in it, Elohim. The date of the origin of these documents is not known, but the theory is that they were joined into one called J.E. about 750 B. C.

The D. document takes its symbol from the book of Deuteronomy, claiming that book was discovered by Josiah and that it originated in the time of Manasseh. Then J.E. and D. were combined in J.E.D. known as the prophetical narrative. Side by side with this prophetical narrative is a priestly narrative known as P.—forming the basis of the six books—this arose in the Exile in Babylon or after the Exile. In the final combination into the present form the language of the different documents were carefully preserved as far as possible, and may be traced. The laws found in these documents, those in J.E., in D. and in P., are the product of the different social and religious conditions of the ages in which they originated, and are often inconsistent with each other. These documents also run through the late history, though not so clearly.

While these conflicting views have their principal bearing on theology it is quite evident they must have some bearing also on sociology. Bible Sociology treats of that Particular Society described in the Bible which is distinguished from society in general in that it is grouped about a conception of God peculiar to the Bible. It is true the supernatural revelation of God must be received, that it must become a conception, before it can largely influence society. The revelation may be perfect, and the conception based upon it may not be in harmony with it in all respects, still it is this imperfect conception which alone can influence either the individual or the social consciousness. But a

conception of God based upon a supernatural revelation made by Him starts at once with a degree of clearness and fulness which cannot belong to a conception of God gradually forming from observation and reflection upon the light of nature and the history of man. The supernatural revelation may itself be progressive, but even the first unfolding of it, the lowest stage of its beginning, must have a vividness and effect on the corresponding conception which a conception based only upon reflection upon nature and history could not have. Hence the society formed around this conception based upon a supernatural revelation of God would differ widely at the start from the society formed about the conception based upon a simply natural revelation.

Then too the view given of society especially of the early days is much more vivid and reliable if written by eye witnesses according to the traditional view, than if written long afterwards by men however well informed. Much of the description of society is in the one case historical, in the other it is necessarily fictional. The writers in the time of the later Kings, or of the post exile priests, in describing the life in Egypt and in the desert, even though they had many traditions and even records as the basis of their story must inevitably have added many details and much coloring from their own surroundings. Take for instance, the story of Joseph, if the traditions whether oral or written upon which the record was based passed into final form under the hand of Moses, he though living in Egypt only a few generations afterward, would have had a difficult task to keep his surroundings from coloring his story, but this would have been as nothing to the task of writers living a thousand years afterwards in a far different civilization, and in a far distant mountainous land. The sociological data of any particular time must be far different whether found in the writings of the poets, orators and historians of that time or of those of times long afterwards. In the first case there is but one environment that of both the society and the writers; in the other case there are necessarily two environments, one of the society described and the

other of the writers describing it. The task of readers and careful students in far after years is comparatively easy with the first case, and extremely difficult with the latter case. The evidence of a particular law, custom or institution in the one case is clear, in the second case it is conflicting, one can hardly tell whether the law, custom or institution is of the society described or of the society in which the poets, orators or historians describing it, were living. In this latter case the story of Abraham as far as the sociological data of it is concerned does not come from his times alone but from that of writers many hundreds of years after him, and this is still more markedly the case with the vague traditions of the times before him. If we come down to the time of Ruth, in the book we have a description of life as affected by the laws of religion, the laws of marriage and the laws of inheritance of the land prevailing in that day; but according to the Higher Critical view these all took form long afterwards, and the social life of Ruth's own time must be considered without them. When we come to the post exile time, Ezra and Nehemiah give an account of social conditions which are hardly the proper background for the political, religious and literary geniuses who gave the present form to the Bible narrative; so that social condition too has to be reformed and recolored. The narratives of the early times if written in far later days will afford of course some material for a picture of the later days, in the necessary though unconscious coloring of the writers; but the gathering of such material in our day will be a difficult task dependent upon the arbitrary judgment of the student. So Day, in attempting to picture the social life of the Hebrews in the time of the Monarchy, finds good material in the priestly and prophetic narratives of Genesis, particularly in the patriarchal stories. He says, "the social ideals, and religious practices, the traditions and customs of the people of the ninth and eighth centuries come strikingly to the surface of these narratives." He concludes however that the unblushing disposition of Jacob to overreach, and the economic and social policy of Joseph could not have been heartily endorsed by the best men of the eighth

century, as by Amos and Isaiah, by whom or among whom they must have originated. While Day is a man of great ability and wide learning much of the unsatisfactory nature of his book comes from the unreliability of his materials. For the sociologist therefore, whatever may be said of the theologian, the traditional view of the Bible is the easy view, and the Higher Criticism the difficult one.

But the question is not of ease but of truth: though here as elsewhere the presumption is in favor of the truth of the story written on the face of the literature. The Higher Critical view may be said to be based upon the theory of evolution in social life, but it is largely the materialistic theory and here also as in nature that theory of evolution will not account for all the facts in the case. The laws, customs, institutions and literature of any nation are so far as our knowledge extends the result of its growing social life. The experience of a people advancing in numbers from family through tribe to nation, more fully occupying the land, becoming more complex in inner relations, and growing more intimate with surrounding nations, is the source of laws, gives rise to customs, forms, institutions, and in growing self consciousness flowers forth into its literature. This is the history of all the nations of ancient and modern times, and it is our own national history. When we come to the literature of all these nations, to our own English and American literature, that is the story written on its face. It tells no other story, no one has the slightest cause to question the gradual formation of our laws, customs, institutions and literature; they are the natural expression of the gradual growth of the nation. Liberty loving people from England and Holland settled in Colonies on these shores, after long development they united in a war for independence, then they formed a constitution, there has grown large local self government, there has developed a strong central government respected the world over. That is the one and only story of our poets, orators, historians, of our whole literature; there is no other story, because there could be no other. To reconstruct another story in after ages would be false. Now

when we come to examine the Hebrew people with this theory of evolution in mind we would expect to see a family enlarging into a tribe and tribes, these tribes are nomadic but finally leave their wilderness wanderings, and enter the land of Canaan; they enter gradually in different portions, their little tribes being at first hardly noticed by the original inhabitants; their intrusion was permitted; their growth leads to many a conflict with and a gradual crowding out of these inhabitants or to a commingling with them until they are in full possession of the land. During this settling process their laws, customs, institutions are formed, and as they advance in civilization their literature flowers forth. They have varied experiences with other nations and at length a great disaster from which they slowly recover; and in this recovery their best literature takes its rise, and their laws, customs and institutions become finally established. The early tribes have traditions of their ancestors and the late literature elaborates these legends. Most nations have their gods by inheritance from their fathers. These tribes are peculiar in that they choose their God, one they first heard of in their nomadic life in the wilderness of Sinai, and in this choice there is an element of voluntary and grateful service which makes the religion an ethical one, and which is the basis of their conception of the one righteous God. The laws and customs of the worship of this God are slowly formed during their life in Canaan. This is the history of the Hebrew people as the materialistic evolution theory would expect it, and as Budde, Cheyne and others reconstruct it.

But in this case, unlike all others we know of, this is not the story told in their own literature. The history written on the face of their own literature has to be reconstructed to conform to this materialistic evolution theory. On the other view the history as it appears has much evolution in it, but it also has a new element introduced, the supernatural revelation of God. A family becomes a nation, that is evolution; but not exactly as other families become nations; this organized society grows around a supernatural revelation of God. In the early beginnings of this

family God supernaturally revealed himself to their heads, and the account given of these favored persons seems historical. They may have had erroneous views of this revelation in some particulars, that was their conception of God, and their lives may have been influenced by it, still it was a conception based upon a supernatural revelation. In the growth of a nation God gives further revelations of Himself. He deals directly with them or through chosen representatives; he disciplines them by his guidance, sustenance, teachings, punishments until they are a compact and large national organization. Through Moses He directs the form and ceremonies of the worship they are to give Him, and He gives also the general principles and many details of the laws with which they are to govern themselves; He through Moses also gives them a moral law of such splendid perfection that it still stands far ahead of the highest civilization of the world, beckoning on to even higher attainments. Of this whole supernatural revelation the nation at particular times, or large parts of the nation may have had erroneous views, and their lives may have been wrong accordingly. Still it was a conception based upon a supernatural revelation. This compact nation under another God given leader, and with still supernatural revelations of God directing them, enters and takes possession of their land. They may largely have had erroneous views of God's nature and will, and may have acted wrongly; still their conception of God governing their conduct is based upon a supernatural revelation. This is the history in the form given it in the Bible, the history written upon the face of the literature of the Hebrew people.

In order to reconstruct the history the literature itself tells into a history to be like that of all other nations, the supernatural revelation of God has to be left out. Now we concluded in considering the general theory of evolution that materialistic atheistic evolution would not account for either the universe or man; that it gave no beginning of matter or force; no formation of a plan or direction of it, that it did not account for life, for sentient life, for human life. But we also concluded that theistic and Christian evolution was the splendid unfolding of the plan

of the transcendent and immanent God, the God, who immanent in all His works became more immanent as his unfolding plan needed Him, as in implanting life in matter prepared for it, and human life in life prepared for it. Now if this glorious transcendent and immanent God, accounting for the existence and moulding of the universe and man, wishes to make a further revelation of Himself and to become still more immanent in man we have sufficient reason for, and a reasonable probability of a supernatural revelation of Himself; and also for the record of it written from such special lives of men who received it for future generations, and for conveying the continued immanence of God in human life.

So the Christian Evolution theory fully considered accounts for the ordinary development of national life, its laws, customs and literature; and also accounts for a special national development, with its peculiar laws, customs and literature embracing a supernatural revelation of God in the particular society of the Bible; a new inflow of His immanence for the further enrichment and uplifting of human life. Theistic Christian Evolution accounts for the universe, for man, for the general society of the race, in all tribes and nations; and for the particular society and literature of the Hebrews as well. The transcendent God ever increases his immanence as this plan evolves. He is more immanent in the plant than in the atom, in the animal than in the plant, in the man than in the animal, in general society than in the individual man alone, in the particular society of the Bible than in the general society of the race. His immanence in the society of the Bible is an ever increasing one, the progressive supernatural revelation of Himself culminating in the Lord Jesus Christ and His growing Kingdom. In the Bible there is a wonderful amount of this theistic and Christian evolution, the unfolding of that already existing in the social being according to a well defined plan in accord with his nature, as there is in any other library of history, poetry and oratory. This also accounts for all there is in the Bible of a sociological character beyond that which exists in other literatures. There is the importa-

tion of a new element, a new force, a new life, there is in the Bible that which is not found in other great national libraries, a supernatural revelation of God, and the inspiration of the written record bearing the correct account of this revelation, and of the impression made upon those who originally received it, a record made to convey both the revelation and the life broadcast to all mankind, through all generations to the end of time.

Holding this Christian evolution theory we cheerfully accept the methods of scientific historical investigation of the Higher Criticism and many of the conclusions reached by it, and at the same time retain the history of the Hebrew people written upon the face of their literature, the history of a social development in individual, family and national life formed around a supernatural revelation of God, and described in the main by eyewitnesses as the unfolding of God's plan. The methods of Higher Criticism apply to all books as well as to the Bible. It asks what is the nature of any book? It makes a careful study of the language and style of its writers, of the manners and customs described, of the historical facts mentioned, it compares part with part, delights in fine agreements, detects slight discrepancies and so reaches an opinion as to the origin of the book or books. There appears no reason to exclude the books of the Bible from such scientific investigation, nor that there should be any change in the methods of investigations when directed to the books of the Bible. The same may be said of the methods of historical investigation, the search for and weighing of evidence for the truth of the alleged facts mentioned in the books. There seems no reason why there should be one kind of investigation for books and events that are said to have happened in Italy, and another for those that are said to have happened in Palestine; one way of testing the genuineness of the books and the truth of the events written by Greek and Roman authors, and another for those written by Hebrew authors. Nor should the attitude of mind which faithfully works out these principles and methods of investigation be commended or condemned in one case more than in the other. Such questions are perfectly proper concern-

ing any book, the mind naturally asks them and should honestly and earnestly strive to secure satisfactory answers from the books themselves. It is not a question of books but the search for truth. Applying these methods to the Bible, its most prominent feature seen at first glance must not be ignored. It is utterly unscientific to ignore a prominent feature or claim of any book. It is utterly unscientific to start an investigation of this literature with the conclusion that it cannot be different from other literatures, when this its most prominent feature is itself largely distinctive from all other literatures. This most prominent feature becomes more and more prominent as the investigation proceeds; it underlies all forms; it explains all peculiarities. It is the supernatural revelation of God. The Bible tells of a society holding a conception of God based upon that supernatural revelation; it shows the immanence of God advancing in events and writings and culminating in the Lord Jesus Christ. The evolution found in this society and in its literature is the evolution that runs through all creation, that of the transcendent God, immanent in all His work.

To ignore this requires an entire reconstruction of the society and of its history and of its literature, a reconstruction so great that it makes the present form of the Bible the most stupendous piece of fiction the world has ever known; a fiction absolutely the only thing of its kind among all the vagaries of the human mind; there is nothing remotely resembling it in all the other literature of the world. The first books of this history become under this wizard wand very late books. They are cast in the form of history by designing men though with a noble purpose, by the late prophets and priests for the purpose of commanding the civil laws and religious ceremonies to the observance of the people. The work is a compilation of stories, laws, ceremonies and beliefs which have arisen from the experience of the people, and it is cast in the form of early history to secure the sanction of the legendary character of Moses, and still farther back of Abraham, Isaac and Jacob, and through these the greater sanction of God Himself, a wonder working God. The main fea-

ture of the Graf-Wellhausen conclusion are the creative functions of the prophets in the Hebrew religion, the Josian date of Deuteronomy and the exilean date of the priest code and document, which is the basal document, and gives the bulk not only but the main portion of the framework of the early books of the Bible. They consider that the religious leaders of the Hebrews from Gideon and Elisha behaved as if there were no such laws in existence as those of Deuteronomy and the Priest code, and then conclude therefore that these laws did not exist. The prophets and priests of the later days are the real authors of the early history, which is thus largely fictional. To make the fiction still more astounding, it is held that it was made not by a single wonderful genius, for the final redactor only smoothed out a few wrinkles, but by large classes of men, schools of prophets and priests. The story which this literature of the Hebrews shows upon its face and which has been regarded so long as the only story it told, is itself a fiction, and the real history is as Graf-Wellhausen discovers and reconstructs it. Judaism has been resting for over two thousand years upon this fiction. This whole fiction is so marvelously well done that it secures its acceptance by the people for whom it was made, and by many successive generations of earnest souls, even down to modern times. Moreover this stupendous fiction as a rule works the intellectual and moral advancement of the race, and is the basis of the highest knowledge of God and the finest social advancement the world possesses today. It is difficult to conceive of the start of such a fiction, and of its acceptance till modern time, more difficult to account for such excellent results flowing from it through the ages. It is difficult also to conceive of the discovery of the falsity of the original account both in form and substance being made so late in time and by scholars of an entirely different nationality and age. The Higher Critical theory is based largely upon the vocabulary and style of writers of a list of books finished over two thousand years ago, which contains all the books written in the language of that period now existing. No comparison can be made with any other

books. The vocabulary can only be estimated by the works in question, and as far as style is concerned the judgment must be one of individual taste of scholars of a far different nationality and age. It is difficult to conceive of the start, of the acceptance, of the results and finally of the discovery of this fiction. It is almost as easy to think of the present order in nature coming from chance. The attempt to get God out of His Book as that to get Him out of His world, only results in stupefying man.

The Christian evolution theory accounts for the order of nature and for the literature of the Bible, and the substantial truth of the history of the society gathered by the supernatural revelation of God. Moses was a strong enough personality to stand at the beginning of Hebrew literature, and to give it its form. The form is that of the account of eye witnesses of its main events. It is frequently a compilation of traditions or of documents, but these were made by eye witnesses, e. g. the books of Genesis and of Kings and Chronicles. The moral law in full, the general features of the civil law and of the laws of worship were given by God through Moses, but in such a way that he deserved the title, Moses, the Lawgiver; and the nation formed by and possessing these laws enters and passes along in its eventful career. Moses was one of the greatest statesmen, legislators, organizers and leaders of men in the history of the race. He dealt with many grave and perplexing problems facing him and he also had a wise and far look ahead as statesmen must have, for the solution of each present problem must have the future in its vision. In the career of the nation arise poets, orators and historians who tell of the varied experiences and the growing self-consciousness of the people. For the same reasons therefore that one is compelled to reject a godless evolution and to receive a God full evolution in nature, one is compelled to do the same in the Bible. The Bible is the continued revelation of God, and the sociology of the Bible is the description of the laws and forces of the society gathered around the conception of God based upon this supernatural revelation. We shall look through the Bible as written mainly by eye witnesses, to see the society they describe.

Those who hold the Higher Critical view may make such corrections as they may find necessary. It is certainly not amiss to add that as far as I have been able to read the story told by the recently deciphered hieroglyphic literature of Egypt and the cuneiform literature of the Euphrates, books evidently written by eye witnesses of the ancient scenes, it is confirmative of the view that the writers of the Bible also were eye witnesses of the ancient scenes they described.

The increasing immanence of God in the society and in the literature will account for the miracles found in the narrative, and will describe as well the nature of a miracle. It is that through which a supernatural revelation of God is made either directly as to Abraham, or indirectly as by Moses, in the latter case it affords the sign to others that the man who speaks or acts is the authorized messenger of God. In either case it is not a setting aside the laws of nature, or opposing them, as it is not another God but the same God revealing Himself in natural law who acts in the miracle. Only in the case of the miracle there is greater power, a larger immanence of God in this particular case than in the natural law. The natural law is therefore not only the background but the basis of the miracle. God is in both, only there is more of God in the miracle. More of His immanence constitutes the supernatural revelation. Miracles are believed therefore not because in the Bible record, that does not account for the original belief in them, it only records it, but because of the evident immanence of God in the event. We believe them in our day because of sufficient evidence. This evidence includes the original self-evidence, not only, but the testimony of the original witnesses and the record of the results following it. There is manifestly a variety of such evidence. Some miracles have greater proof than others; some seeming miracles have very little, if any, proof. For example, the Plagues of Egypt are on a far different plain from the story of Balaam's Ass. The first are suitable to the supernatural revelation of God made to two great nations, are witnessed to us by Moses and other eye witnesses, and are followed by results that cannot

otherwise be accounted for. While the last is conflicting with the general revelation of God, is witnessed only to us by Balaam, a questionable character, always condemned in Scripture references to him, and is followed by no corresponding result. The inherent probability, the truthful witness-bearing and the circumstantial evidence are in favor of the one, and against the other.

As with the miracles, so with the sayings and events in the Bible record. The principles of historical investigation must be faithfully applied to them all. The thing is true not because it is stated in the Bible, but because the Bible evidence fully considered confirms it. "Thou shalt not surely die" needs to be tested by "Who says it?" And is it in harmony with all known truth in nature and revelation? The immanence of God in the events and in the narrative itself gives ample room for the human conception. The human conception based upon the supernatural revelation of God may not be always in full harmony with it. Many of the sayings and deeds of men having such a conception of God may be due to the error of their conception rather than to the supernatural revelation upon which it is based. Many of the deeds of men believing themselves to be acting under the special direction of God are clearly seen to be entirely out of harmony with His character and will. The Bible does not approve all it records, its faithfulness to truth is seen in the recorded evil of some of its noblest men.

When all this is acknowledged it remains to be said that some events connected apparently with both the revelation and conception of God, seem out of harmony with the full and culminating revelation of God in Jesus Christ. The two principal events of this character however, holding large sociological data concerning the decadence and conflict of nations, have much light thrown upon them as they seem to be in harmony with the general philosophy of history, and show the immanence of God in administering justice among nations. The first is the deliverance of the Hebrews from Egypt, involving the horrors of the plagues, the death of the first born, the spoiling of the people, and the destruction of the pursuing army. The Egyp-

tians had for several generations held the Hebrews in bondage, a cruel slavery of long enduring horror culminating in the almost inconceivable destruction of the male children. The fate of the Egyptians was clearly in the nature of a retribution. Such retributions are frequent in the history of nations; standing near to us in point of time and contact are the bloody scenes of the French Revolution, the destruction of the Kings and of the nobles who had long oppressed the people; and also the terrible sufferings and shedding of blood in our own Civil War which resulted in the freeing of our slaves whom we had held in slavery for generations. The second is the conquest of Canaan. Whether God had ordered the extermination of the Canaanites or only the Hebrews conceived He had, may be the subject of historical investigation, the fact remains, one nation took possession of the land belonging to another, and in such action there would naturally be great harshness. Such conquests are however frequent in the history of nations. A nation is incapable of advance, or a nation becomes corrupt and enters upon a hopeless decadence; in the general advance of the race, such nations are conquered and frequently destroyed. In the advance to our high civilization there have been many such cases, notably the over running of the superior but corrupt civilization of Rome by the Goths, and the destruction of the American Indians by the English. The races originally inhabiting Canaan have made no contribution to the civilization of the world, the Hebrews have contributed the religion and the social advances which prevail in the highest civilization the world has ever known. The apparent favoritism of God for the Hebrew people is seen in the philosophy of history, to be a gracious design for the blessing of the whole race, just as today his apparent favoritism for the Aryan race of northern Europe, for Germany, England and America, is doubtless a gracious design for the further blessing of mankind.

## CHAPTER V.

### THE BIBLE AND THE CHURCH AS A SOCIAL FORCE.

One need not go far to find good reasons for the fact that Bible Sociology is now for the first time coming into prominence. One such reason has already been considered, sociology is itself a new science. Scientific investigation has only in recent years, within the memory of many now living, turned its attention to the facts and forces of society. Society has existed for ages, but it has not been scientifically studied until in our day. So the society of the Bible has been a matter of interest to earnest students for ages, but it has only become the subject of special scientific study in connection with the science of sociology. Another reason is that the Church of Christ has had certain striking features of her life and work drawn out into prominence by her surroundings during the successive periods of her long history. All these features have been present in all ages, but often one has become so prominent among others as to characterize the age. The Church has had her government forming age, her creed making age, her worship developing age. Now the prominent feature of her life and work make this her ministering age. She has always loved and studied the Bible, but she would naturally in her government, creed and worship forming ages pay special attention to the distinctive conception of God found in the Bible. Now in what is becoming more and more her ministering age, she is beginning to see that the society formed about the peculiar conception of God is equally distinctive of the Bible, and so she is beginning to pay special attention to the principles, laws and forces of this society.

Still another reason is that the world looking upon the Chris-

tian church is claiming that she shall show not only what to believe, but how to live. This practical age claims that religion shall not only worship God, but shall minister to the well being of man, and it judges the sincerity of the worship by the earnestness and wisdom of the ministry. It is also widely and keenly intelligent and has come to recognize that this claim is not distinctively its own, but is that of the Bible itself. So instead of spending all its force in finding fault with the shortcomings of the Church, it is beginning to spend a part of it in admiration of some of the standards and principles of the Bible. Thus the world-society coming into consciousness of itself is beginning to see in the particular society of the Bible ideals and forces of vast interest. This new view of the Bible, the sociological view, is thus engaging the attention of the world. This of course stimulates the Christian Church, already awakening to the interest and importance of the subject.

These reasons show not only why Bible Sociology is just now coming into some prominence, but they also give much ground for believing that this prominence will be long maintained, and greatly increased. The ministering age of the Church is dawning, it bids fair to grow into a noon-day strength and splendor, and that it will not cease until the Kingdom of God takes possession of the whole earth. The Church with her rich attainments of government, creed and worship is now becoming conscious of herself as a social force. As this consciousness grows in clearness and strength, she recognizes that it is in full harmony with four great truths confirming and stimulating it. It is in harmony with the Bible, her standard of truth and duty, of belief and practice. It is in harmony with her own nature, and influence as seen in her long history in the wonderful changes she has already wrought though unintentionally and often unconsciously in the society of the world. It is in harmony with her missionary calling to proclaim and establish the Gospel of the Kingdom in all heathen lands. It is in harmony with her great duty of transforming the society of Christian lands into that of the Kingdom of God. Each of these features deserves special consideration; the first

should be considered now, the remaining three further on in the evolution of the subject.

The Church as a social force is in harmony with Bible truth and duty. The Bible as giving instruction and inspiration to the Church, as moulding her belief and life, and as affording her a special message and inspiration to the world is as much sociological as it is theological. It gives a progressive revelation of God; this revelation is to be faithfully and fully received, forming a progressive conception of God; and this conception of God forms around itself a progressive society whose special characteristics it inspires and cultivates to an ever increasing control. The Church life is therefore the society of the Bible continued beyond Bible times, the peculiar elements and living spirit of the Bible give the Church life its general outline and growing force. Who ever reads the Bible with this thought in mind will turn over page after page of pure sociology, he may not fully accept the saying "Where the Bible has one page of theology it has ten pages of sociology", but he cannot fail to see much ground for it. He may not and should not be any the less a theologian, but he cannot help becoming more and more a sociologist; he will be impressed with the fact that the religion of the Bible has its manward as well as its God-ward side. He will be surprised at the amount of sociological data given by the history and the poetry of the Bible.

He will be surprised as well at the large amount of sociological instruction given by the great teachers of the Bible, prophet matching apostle and Jesus Christ excelling all.

Amos, the prophet of righteousness, teaches "to establish judgment in the gate". James, the disciple of righteousness denounces the "rich for the hire of the laborer kept back by fraud". Micah, the prophet of equality, says "religion is to do justly and love mercy". Paul, the great Apostle to the Gentiles, says that "love worketh no ill to his neighbor". Jeremiah, the prophet of individualism, commands "to execute judgment between a man and his neighbor". Peter, the impulsive and devoted follower of Christ, forbids that any one should "suffer as an evil doer or as

a busy body in other men's matters". Isaiah, the evangelical prophet, exhorts, "cease to do evil, learn to do well, judge the fatherless, plead for the widow". John, the beloved disciple says "hating one's brother is darkness". In Christ's day the expression, "The law and the prophets" was equivalent to "The Bible" in our day, it referred to the whole Old Testament. Christ said of the Golden Rule: "All things whatsoever ye would that men should do to you, do you so to them"; that it was "the law and the prophets". The New Testament comes from Christ. He says thus in effect, that the Golden Rule, the heart of sociology, is the whole Bible. Christ's interest is not alone in theological truths; it is also deeply in sociological problems. He not only seeks the salvation of the individual soul, but He rules this individual as a social being for the salvation of society. His immediate aim is a new man. His mediate aim is a new church. His ultimate aim is a new society, including the whole race of mankind. When one reads the preaching addressed to the men of that day by prophet, apostle and Christ himself, he cannot help feeling that the Church should address the same kind of preaching to the men of this day, not less of theology than at present, but a great deal more of sociology; something concerning the transactions of the stock exchange, the action of great corporations, the management of a factory, and the conduct of political affairs. One's imagination does not have to take a wild flight to conceive Isaiah and Amos preaching today upon the trials and temptations of shop and factory girls, this does not seem too sensational, for it is certainly within the range of the preaching of John and Paul.

The Church in the training of her ministry should pay much attention to their training in sociology. It may be too radical a statement that "there is more need of a Sociological Seminary than there is of a Theological Seminary", but there is much ground for the claim that a "Theological Seminary should devote as much attention to Sociology as to Theology". The young man in training to be a preacher of the Gospel should have a general knowledge of the elements of sociology and a special knowledge

of the sociology of the Bible since a large part of his life work is to apply the latter to the former. The study of human nature surely includes the social nature, the study of individuals in order to reach them, just as truly the study of society in order to reach it. The Church as a social force is the society of believers gathered so closely around their Lord Jesus Christ that His Spirit thrills through their hearts and lives, and leads them to carry on His work of ministry in the world. In seeking to reach individual souls and to reach society to save both, her distinctive life and message are the gospel of Christ. Her distinctive message is thus a living one, her force is a social force, she cannot be content to preach about Christ, she must live the Christ she proclaims. Neither the theology nor the sociology of the Bible can abandon the other without itself dying. The religion of the Kingdom of God is both theological and sociological, it brings the truths and powers of the spiritual world to bear upon the material world, of the heavenly life upon the earthly life, of eternal things upon temporal things, it brings God and mankind into a noble society, the Great Father dwelling with His Children and making them a Great Brotherhood.

## PART II. THE GENERAL SOCIETY OF THE BIBLE.

### CHAPTER VI.

#### ORIGIN OF SOCIETY.

The Hebrew conception of the race of man found at the beginning of their literature was that it came from one head. All men of whatever nation, tribe or family were descendants of one father and mother. This made all the race of mankind brothers, gave to all equal nobility of descent and equal standing in respect to their inherent nature. This conception is the more remarkable if we regard the first chapters of Genesis as of late origin in their history, for at that time Hebrew pride had attained a degree of exclusiveness and contempt for "lesser breeds that knew not the law" that certainly could not have originated and would hardly have accepted such a conception. Regarding it however as one of the earliest traditions or documents and that it took its present form at the hand of Moses, or that it was directly revealed to Moses, the conception underlies all their after developed exclusiveness and is preserved in a form to rebuke it. A further remarkable conception was that Adam and Eve were created in the image of God. This certainly held in germ the thought that God was the real Father of the race. This is clear in the earliest statement of Genesis, but it was dim in the whole consciousness of the people until the time of Christ, a glimpse of it is caught now and then in psalm and prophet, only seven times, I think, is God spoken of as Father in the Old Testament, and these mainly of the Hebrew race alone, but the original germ conception is brought out in its full clear statement by Christ in the prayer he taught mankind. This gives the idea of brotherhood a higher

scope, all nations, tribes and families have a higher nobility of descent, a nobler inherent nature, as they all alike have not only one earthly father, Adam, but through him one Heavenly Father, God. The like-mindedness of man with man which is the basis of society comes from and is measured by the like-mindedness of man with God. The Brotherhood of man comes from the Fatherhood of God.

The origin of society lies in the social nature of man, in man as a complete *socius*. Herbert Spencer in his great work, "The Synthetic Philosophy" begins his three volume treatise on sociology with an elaborate treatment extending over many pages of the factors of society. He enumerates them as External, land, climate, flora, fauna, and Internal, primitive man physical, emotional and intellectual. Whether he caught the classification from the Bible or not, his method of treatment does not follow it closely, for his evolution struggles on without recognizing the immanence of God. The Bible says the first society starts in a well watered garden, the land, the climate, the flora and fauna were of the finest, and the man and woman in physical emotional and intellectual nature are highly endowed.

The sociology of the Bible takes large account through all its stages of what Spencer calls the external as well as the internal factors of society. However gifted man may be in all social elements, his individual existence and social welfare are dependent upon conditions outside of himself the external factors of land, climate, flora and fauna. Buckle says society is affected by four classes of physical agents, soil, climate, food and the general aspects of nature; not only food but the general aspects of nature are the bread that sustains and moulds society. The reason for this is open to all, man is a part of the earth formation, "the Lord God formed him of the dust of the ground". Man is the culmination of a long process of creation. All that goes before finds its full meaning and satisfactory end in man. The great procession of the scenes of the creation of the earth and of the myriad forms of life upon it found in the first chapters of Gene-

sis, ends in the Garden of Eden and in Adam and Eve starting society in that fair scene.

No other literature has anything to compare with the sublimity and truthfulness of the Hebrew account of creation. The Babylonian hymn is a contrast rather than a comparison, with its multitude of gods, its lack of orderly progress and its want of harmony with the teachings of science. In the Bible hymn of creation visions of the successive stages of the great evolution pass before us in the same order as the record of their succession in the heavens and in the earth was long afterward discovered by the researches of science. Some philosopher of the doctrine of chances has applied that theory to the possibility of a writer of that early age before the sciences were born, and without divine aid, sketching so many stages of creation in the same succession as science has now discovered and describes, and he contends that the chances are away up in the millions of some glaring discrepancy. He counts fifteen statements in the proper order: with regard to the first two the chances are equal, with regard to the first three the chances are one to six, and Moses somehow struck the right one, with regard to the first ten there was only one chance in three million six hundred thousand and more, and Moses struck the right one, when you come to the fifteenth statement in the right order, the chance is one to 1,307,-674,367,999, and Moses somehow struck the right one, strange to say the whole order is correct. The command goes forth from one God whose plan unfolds from the beginning. The first effect of the diffused matter condensing into orderly form is light, the dawning not of the sun, that is long afterwards, but of the widely diffused cosmic light. The second stage is the gaseous partially becoming fluid in the slowly forming globe of the earth. The third stage is the contracting fluid and gaseous globe becoming fixed in form, the stiff earth into dryland; with its oceans and its still dense gaseous envelope. Now God implants the lowest kind of life, the warm moist earth teems with vegetation so abundant and rank that it clears the air of the dense gases which have shrouded it, and prepares for other orders of life. The

fourth stage gives us from the earth itself for the first time through the cleared air a vision of its magnificent surroundings, the sun, moon and stars, the immense universe of God of which the earth itself is a part. The fifth stage shows God bringing in the new life, the lower forms of animal life in water and air, swarming life it might well be called, since now there is vegetable food prepared for such life and the air can be breathed by it, and it can in its turn prepare the air and food for higher forms of life. The sixth stage shows God bringing in the higher forms of life, the mammalian life, being a full life in themselves, and in their successors as well. Now also God creates man, the highest mammalian life gifted directly by God himself with a new unheard of gift, "likeness to Himself". God transcendent over all becomes imminent more and more in His works and this immanence finds its highest manifestation in the nature of man. The seventh stage which is still continuing shows God resting from the creative work of earth. He is transcendent, separate from and above His work; and in that resting He teaches man that he too being in the image of God cannot be confused with or assimilated in his work but is in a true sense separate from and above it.

In this great progression each stage becomes only so far complete in itself that it forms the starting point for the next stage, to this extent lower stages may coexist in time, and all gained in prior stages is retained and further advanced in the next stage. Man may have thus come from the earth itself through all the successive stages, he is akin to the animals and may have developed from them, but he is distinct from them in his higher nature. The social nature of animals is rudimentary, of a low order, still it is retained, the nature evolved needs and is adapted to receive the further immanence of God and to become a high socius. It is in the likeness to his real Father God that man's social nature largely consists. In the British Museum in London there is a shelf of sealed glass tubes properly labelled which contain in exact proportion all the material elements necessary to the formation of a man weighing one hundred and seventy pounds. All these elements are found in the structure of the earth. More wonderful still, most

of these elements are found by the spectrum in the sun and in the distant fixed stars, and in the nebula also. Only God however could put them together into a living man. How He has done so He has not told us. He might have put them together with a flash; but He is never in haste; that was not His way in the lower stages of creation. He may have begun the process when He issued the first sublime command, "Let there be light", and have continued it through the successive stages of the great evolution of His plan until Adam and Eve start society in the Garden of Eden. The creation of Eve from Adam goes back to the earliest propagation of life before the dawn of the sexes, to the process of division, and it is brought back in this supreme instance in the ascending scale of life to emphasize the oneness of the race of man, from a single head. The distinguishing characteristic of Adam as a *socius* is likeness to God. Therefore only one having the same likeness could by any possibility be a true companion to him. It shows that the social nature of man is largely in the likeness to God, and intimates the place of woman in God's plan. She is taken as the equal, the help-meet of man, not from his head to be his master, nor from his feet to be his slave, but from his side to be his companion. Adam and Eve the two *Socii* form a complete society. It was after the fall that God placed her in subjection. "He shall rule over thee". It is the province of Christianity to do away with this, and all the effects of the fall, and in the growing civilization woman is more and more rising to her rightful place, the man and the woman are the true and equal *socii* in the coming society. The oneness of humanity is also seen in the man and the woman. "They shall be one flesh", the manly and the womanly qualities are combined in forming a fully rounded human nature, each is a fragment without the other, together they are the race of mankind. The kinship of man with the earth and its living beings frequently finds expression in the views of poets and orators of the Bible. Ps. 104 the Song of the Cosmos and Prov. 8, the Speech of Wisdom are examples.

Another striking statement in the beginning of Hebrew literature is that God who has thus created man in His own likeness has a

deep interest in him and in all that concerns him. His interest in man is seen to be far different from His general interest in His creative work. He holds communication with man and therein secures the development of man's nature. Since man is created in the likeness of God he is capable of having fellowship with God, in reading His thoughts in the nature about him, and is capable also of still more direct and complete companionship with God, if He should make further communications to him. Thus this highest being in the great creation of the earth, man, has before him an evolution of all his powers to an inconceivable degree, a growing of "the likeness of God" itself in that he is especially under the care and teaching and training of his Father God. God is the Father of the race not only in the sense of origin but in the sense of interest and feeling. He is an affectionate Father. This feature of the primal revelation of God as an affectionate Father of the human race is entirely absent from all other religions. We have the idea of origin and authority in Zeus of the Greeks, in Jupiter of the Romans, the father of gods and men, but we can find no trace of affectionate father-hood in those religions. The idea of God as an affectionate Father, though present at the beginning of their religion was not largely or clearly grasped in the conception of the Hebrew people, but was fully brought out in the culmination of the life and teachings of Christ.

We can now clearly distinguish six elements in this elemental man, in this primeval and complete *socius* at the head of the Primitive Society of the Bible: First, he is a religious being. He has a sense of God, and of possible companionship with Him. He is to that extent conscious of his likeness to God that he recognizes His existence and presence, and experiences some communication with Him. Second, he is an intelligent being. He has a higher intelligence than the animals in that he has the power of speech, of language, with all that implies. He not only sees things but has the power to abstract certain qualities, consider these by themselves, form them into classes, and then put an articulate sound upon them that will fix the classification in mind and express it to others and preserve it for future generations. God brought

this power into exercise, the wonderful power of abstraction issuing in language, when he brought the animals to him to see what he would call them; what name he would give them. Articulate speech is not the main feature of language, it is the power of abstraction which voices itself in speech. A child, if untaught, would thus form its own language today. This power of communicating freely with each other is of vast value to man's social nature.

The third element is that he is a moral being. By the exercise of his free will he may choose to obey or disobey the command of God. He has the power of experiencing good and evil, of discerning right and wrong. In the exercise of this freedom of choice he may pass from innocence to a virtue more and more confirmed by obedience to the right, or he may sink to sin and vice by disobedience to God, by casting off the sense of obligation, by repeated choices of the wrong. Without intruding upon the realm of theology, the fall of Adam has vast sociological bearing. We cannot minimize it and there is no need to magnify it, the sole aim should be to understand it. Adam did not fall from anything like civilization; that can only be the result of long associated action, the laws and customs, the arts and institutions of society. Adam did not fall from a fully rounded manhood; that can only come from long and wide experience in all the relations of society. Adam did not fall from virtue; that too can only come from contact with a many sided environment and with one's fellows in varied social action. Adam is said to have had "knowledge, righteousness and true holiness"; this was in endowment, in capacity only, it might be strengthened, confirmed and enlarged by exercise, by a series of varied experiences into a fully rounded virtuous manhood. Adam fell from moral innocence into moral perversity; this was confirmed by succeeding like experiences; this descended to his children by the laws of heredity; this is experienced by the race of mankind today; we are moral beings but we have fallen into moral perversity. The psychology of the trial, the temptation and the fall of Adam is true to the moral and social nature of man. It shows how each sin, the first and all the long series up to the last sin of all, is disobedience to a clearly understood law of God, is the act

of the will choosing wrongly, is a yielding to temptation; how all sins are linked together one leading to another and confirming the perversity, and how all men are related to each other through heredity and their social nature. In the evolution of sin there was an advance in the knowledge of good and evil, but also a deterioration of the physical, mental and moral nature; of the whole social nature of man. The first sin, like all sin, leads to the absence of the highest life, that is, to death.

The fourth element is the power of changing his environment. An animal conforms to environment, his continued existence depends largely upon this power. Man shares to a considerable extent this power with the animals. Man in addition has a vast power of conforming the environment to himself. This shows in all the history of man upon the earth, and more than a hint of it is given in the beginning of society in the Bible record. In the development of society the earth itself upon which man dwells has vast influence as man learns of the earth and adapts himself to it not only but as he grasps the power of adapting it to himself. This he does as a *socius*, not as a lone individual, but with the united efforts of his companions he advances in all that can come from the earth. We grant inventions to the inventor today by patents, but only for a short time, and hardly a single inventor achieves alone, he draws upon his fellows, and soon the forces of steam and electricity, of falling water and blowing wind belong unto society. Man differs from animals in that he alone can work a change in his environment; they cannot change the earth at all but he can "dress it, and keep it" he can "subdue it, and have dominion over it." This power follows the moral and religious element. Had man advanced from innocence to virtue he would have had larger knowledge and control over his environment. Even then thoughtful care and constant industry would have been his relation to his dwelling place, he was put into the Garden "to dress it and keep it." But man choose otherwise, and now his knowledge and control over nature are to be attained with greater effort. "The likeness of God," the basis of society must now be exercised and developed in relation to the earth

itself and all it can give, in recovery of virtue and perfection. His nature still calls him to "subdue the earth and have dominion over it," still calls him to learn of all its subtle forces and grasp them, to rule by obeying God in nature, and so to rule with God. The virtue of industry is a fundamental virtue in society. To do something worthy, for the well being of all, is the way to regain Paradise on the earth.

The fifth element is the power of heredity. The socius gives all his distinguishing characteristics to his descendants. The primal command written upon the nature of man is "to be fruitful and multiply and replenish the earth." Eve means life. She is the mother of all living; man, male and female, is to live on the earth in successive generations. The solidarity of the race is a matter of heredity, the race is intelligent, moral, religious and controlling, whenever found the wide world over.

The sixth element is the capacity of holding the likeness of God. It is so characteristic of man, such an element in him that it cannot be destroyed, and he remain in any true sense a man. It may be degraded, blurred, warped, as we all know it has been, that is one of the marked features of heredity, but it also may be restored and may attain its original clearness, and a brightness even far beyond that it first possessed; and in attaining these, heredity must have a great part. The promise of recovery is in this indestructibility, the everlasting struggle between the likeness of God and the principle of evil. God told the serpent in the beginning that he had placed a conflict between him and the seed of the woman; that he had not conquered, and moreover that he could not. The actual race has still the possibility of becoming the ideal race, society may become the Kingdom of God.

In the development of society there is a possibility of a division along the line of recovery, some portion advancing from the rest; but this advance if real must be in the "likeness of God;" and so must be for the uplifting of the rest. In the early revealing of God's plan of selecting a portion of the race for restoration, the portion was selected not to separate from and desert the rest, but in order to best convey the restoration to the rest, to

the whole race. The great truth of the "likeness of God" in mankind, of the brotherhood of the race was in the call of Abraham out of his kindred, for the purpose of making "him a blessing." "In thee shall all the families of the earth be blessed." This early conception, though it grew faint in the Hebrews in their selfish pride, was never entirely lost, it was brought out clearly by Christ, and should always be bright in His people. The recovery must manifestly be in the further immanence of God taking place in the mankind He had already created in His likeness.

## CHAPTER VII.

### PRIMITIVE SOCIETY.

The Bible gives us glimpses of the primitive society unfolding from this elemental man, the complete *socius*, from Adam and Eve, the father and mother of the race. The Hebrew literature is peculiar among the literatures of the world in that it gives this sane and connected account of the earliest society. Sociology aside from this account, in its research for the nature and formation of primitive society is confined to other sources than literature, to remains of tools, vestiges of languages, to relics of customs, remnants of habits, and to probabilities and suppositions from the conditions of certain portions of the race existing today. It can find in the Bible account many features of rare interest well worth its careful study, though largely differing from the traditions of other nations, and from its own theories of what primitive society must have been. The account is concise, the narrative is rapid, the description is fragmentary, the statements are bold, but the sense of reality is clear and the strong outlines of the early society of the race stand vividly before us.

Five features are easily distinguished. The first is that of Locality. The physical basis of society has proper attention paid to it, and its locality was suitable to the society described. The climate is warm and genial, fitted to primitive man in his first attempts at living. The region is the northern tropic zone, east and north of nearby great seas. The land is fruitful, the plains of great rivers, bordered with hills. The flora and fauna are both abundant and useful. It is no longer a garden, man has forfeited that, but it is capable of being made a garden by suitable industry. Not the frozen north, not the storm swept coast, not

the interminable forest, not the rugged mountain, not the dry desert, but rich, well watered river bottoms, formed the home of this primitive society. Historical research while it has followed many seeming clues in other directions has concluded that the earliest civilization arose in the Valley of the Euphrates, the locality of the Bible's primitive society. While this first home of society was not harsh and fierce, threatening its early destruction, while it was favorable to its first weak developments, to the empty hands of its first co-operative industry, it still had enough sternness to call out earnest effort and to awaken the attempt to struggle for the mastery of some of nature's forces. Civilization is the result of man's discontent with being empty handed in the presence of nature, of his cautious but bold interference with nature's ordinary workings. Our arts and sciences are the result of man's warfare with nature, of man's wanting more than nature's unaided forces provide, of his defending himself against some of her assaulting forces. In the locality of this primitive society there was a happy mingling of nature's smiles and frowns; all smiles would enervate the early life of man; all frowns would have crushed it; mingled smiles and frowns set it on its way to enduring existence and to a high civilization.

The second feature is that of Time. Co-existence in the same territory for a sufficient length of time to secure the development in numbers from a single father and mother, and in the complexity of the society described, is fully stated in the account. It is evident there were many centuries from Adam to Abraham, but the exact number is not stated. There is no attempt made in the concise narrative to give us the date of the creation of Adam. The date of the beginning of the race of man is not known. Dr. William H. Green, one of the ablest and most conservative Hebrew scholars, says: "The Scriptures furnish no date for chronology prior to the life of Abraham." When it is said in Gen. 5:9 e. g. "that Enos lived ninety years and begat Kenan", the well established usage of the word begat makes this statement equally true whether Kenan was the immediate or the remote descendant of Enos, that is whether Kenan was then born or the

ancestor of Kenan, one from whom he was born, with no hint of the number of intervening ancestors. The structures of the genealogies in Gen. 5, 10 and 11 favors the belief that they do not register all the names in their respective lines of descent. They were not given to indicate chronology but simply a line of descent. These long lists of names whether we regard them as names of individuals or of clans, are not chronological but genealogical. The time limits given in the account make it quite evident that many centuries passed by while primitive society was forming. There is room enough, and not a few indications as we shall soon see, for the reasonable claims of the stone age and the bronze age. At the same time it is apparent that the period of man upon the earth is very short when compared with the geological ages, it may better be estimated in thousands rather than in millions of years. The dim ranks of the race of man emerge from the mists of a near by past.

This also is the most reasonable conclusion of science concerning the antiquity of man on the earth. Indications are many that he existed at the close of the last glacier age in the northern continents. How long ago that was cannot be definitely settled, but one of the most satisfactory theories for its existence would make its close not over fifteen thousand years ago, more probably about twelve thousand. The earth has one motion, not easily discovered, the swaying of the North Pole, tracing a great circle around the north star, which occasions its great year, this motion is completed in twenty-five thousand years. This movement makes the rays of the sun fall more and more obliquely upon the northern hemisphere for twelve thousand years increasing the length and severity of the winters until they culminate in the creeping down from the north of the glaciers, the accumulation of snow and ice over the land. This together with certain other movements, as the lengthening and shortening of the ellipse of the earth, and the motions of sister planets, is sufficient to account for the glacier age in the northern hemisphere, is the best reason for its existence. The last glacier age must have closed much less than twenty thousand years ago, probably its vestiges of the ice envelop passed

away about twelve thousand years ago. In accord with this are the more recent calculations upon the recovered histories of the civilizations of the Euphrates and the Nile. The wild calculations have been discarded and from eight to ten centuries before Christ are now regarded as the probable birth days of their national life.

The third feature is that of Endowment. The Bible gives no hint of primitive society emerging from the condition of the brutes; it is from the beginning much above anything remotely resembling the brute condition; it is even above the condition of savagery in which some portions of the race are found on the earth today. Evolution recognizes that man in his anatomical structure is akin to the animals, that man may have been evolved from the animals reaching up from lowest forms through the ascending series to an animal nearly like man. Evolution today holds that while many changes in the ascending forms of life have been wrought by the insensible stages of long and gradual development, many marked advances and great changes have been made also by mutation, by a jump to a much higher form, by the sudden coming up of a freak or sport; and that this first being of its kind has been preserved, and become a fixed form in successive generations under favorable conditions; thus man may have arisen by mutation. Besides theistic and Christian evolution holds that God when He made man in His own likeness, worked such a change in him that he became at once different from the animals in many particulars; that he was at once lifted out of the brute condition and became a full orb'd socius. God is above nature, God is also in nature and His being in nature is in ever greater degree as his great plan of evolution is worked out; first order, then life, then higher life, then man's life. The order is based upon the atom, the life upon the order, the animal life upon the vegetable life, man's life upon the animal life; but at each stage of the greater immanence of God there is a wonderful change wrought upon the prior condition, which cannot be confused with it. The living cell cannot be confused with the dead crystal, the sentient life cannot be confused with the vegetable life, and man

cannot be confused with the animal. Man wherever known has an intelligent, moral, religious and social nature which lifts him above the animal. If the rudimentary gills found in his throat seem to indicate that he is a descendant of the fish, the rudimentary faith found in every human heart much more proves that he is a child of God.

This God made change is so great that it worked a corresponding change upon the structure of man. There are sociologists who minimize God or leave Him out of the evolution of man and of society; but like all scientists of that kind there are many great breaks in the process which they are powerless to explain. In sociology for instance the emergence of society from the brute has left no trace in history and no example in the present; the presence of savagery is more easily explained as a decadence than as the basis of society, and even man's physical structure shows no steps of gradual separation from the brute condition in the present, or any vestiges of it in the past. L. F. Ward, author of Pure Dynamic and Applied Sociology says—"That some ape-like animal developed into a man; that the paleolithic troglodyte rose through various stages of savagery and barbarism to civilization and enlightenment, are simple facts in the history of the planet. How enormous were the transformations? How immense the periods to effect them?" Immense periods are required for the ape to go through the enormous transformations to the stone age cave dweller, and for the cave dweller to become the civilized man. Far more time required than any reasonable theory of the glacier age will give. The most satisfactory theory of the glacier age gives no immense period at all. Besides such a general, widespread, enormous transformation going on through an immense period of time like a geological age, must have left some record of itself; but the earth does not carry on its broad bosom any such record. Then also the transition from the ape to the cave dwellers should have left some living instances or some relics of dead transition forms; but the earth has been searched in vain for the "missing link." That phrase hardly

represents the need; it is not a single link but a great chain of links that is missing. This earth is encrusted with graves.

"All that tread

"The globe are but a handful to the tribes

"That slumber in its bosom."

But not only is it "The great tomb of man;" it is the burial place of the countless beings of the lower orders of life which have dwelt upon the earth during the long ages of its life bearing conditions; but no skull of any being of the necessarily long series of beings, between an ape and a man has ever been unearthed.

The comparative size of the brain and body in man and in other animals existing today is marked. The size of the brain compared with the body of fishes is as one to one thousand. In that prolific form of life this is the highest average attainment, in the tunny fish it is one to thirty-seven thousand, hardly any brain at all in the lowest swarming life of the seas. In birds it is one to one hundred, this is the highest average attainment, the eagle one to one hundred and sixty, the pigeon one to one hundred. In mammals it is one to two hundred, the highest average, in the sheep it is only one to three hundred and fifty. In man the size of the brain compared with the body is one to fifty. There is very little difference in the size of the brain in the various divisions of the race of man. The average European brain weighs about fifty ounces, it is believed the average African, Australian and Oceanic brain weighs about four ounces less than the European. The Chinese brain about equals the European. The only animals whose brain outweighs man's are those of immense size, the elephant's brain weighs ten pounds, the whale's weighs five pounds. The Siminae are creatures the most like man of all the apes, and so are called the anthropoid apes, they are the orang, the chimpanze, the gorilla and the gibbon. The gorilla is the largest ape known, it is from five to seven feet tall and in bulk of body is considerably larger than man, but his brain weighs scarcely one third of man's brain.

But it is in the kind of brain rather than in mere size that man differs from the animals. The comparative size of the brain to the whole nerve system in man and in other animals indicates what the brain is in man. It is the tent of the Commander in Chief to which messages are brought where they are carefully considered and from which commands are sent forth. Brains of animals are more like telephone central stations, where messages from some parts of the body are received and switched over to other parts or sent back, the consideration of the Commander in Chief's tent is lacking, they are more automatic in action. The brain in fishes is only one seventh of the entire nerve system. The brain in birds is five times the size of the rest of the nerve system; in mammals it is three times the size of the nerve system. The brain in man is thirty times the size of the rest of the nerve system. The outside layer of the brain, the cortex is made up of nerve cells, the inner part of the brain is made up of nerve fibers. In man the cortex is much larger than in animals, the convolutions give a larger surface space, and the layer of cells is also thicker, and this is specially the case in the frontal regions where the power of consideration chiefly resides. Man is the only animal the frontal region of whose brain requires a real forehead. In anatomical features man is like the animals, but in this culminating part of sentient life he is like and yet unlike the animals. He has a brain as they have, but it is a much larger and far different brain than theirs. Now between their brains and his there is no evidence in past forms, or in present forms of any transition stages. When God created man in his own likeness he may have selected the finest specimen of animal, or this intelligent Evolver may have specially evolved a highly developed freak as man himself does now in some of his experiments, as the basis for the superimposed higher life; but even then the gift of His own likeness worked a marvelous change and prepared a form capable of being its dwelling place. Thus a large consideration of all the evidences in vestiges of the past and in forms of the present indicates that man started out a full man, and that the first society was this full orb'd socius feeling his way to co-operative life, making a

first experiment with his untried powers; but with all his inexperience and ignorance even of his own powers as well as of his surroundings he was already widely distinguished from the brutes. It deserves also to be said that all man's development within historical records and all the development that now seems possible to man is in the brain. The rest of the nerve system seems to have reached its acme, perhaps in some respects to have passed it, but the consideration center of the brain shows no sign of full attainment.

The endowment of primitive society consisting in man being a complete *socius*, is seen further and markedly in the relation of the sexes. The closest and most influential companionship is between man and woman. They exist in about equal numbers, they are complements of each other in many qualities and they are capable of having a strong passion for each other. The regulation of the relationship based upon the sexes is always a controlling factor in the welfare of any particular society. The subject will command full attention when we come to the laws and customs of the particular society of the Bible grouped about the revelation of God, and to their bearing upon some of the important problems of society today. In this primitive society we see the pairing of the race in single pairs, with the indication of a tendency for a man to have more than one wife, and this tendency springing up in connection with violence among the males, resulting in death. The first bit of poetry found in the Bible, probably the earliest bit of poetry in the world's literature, is called the sword song of Lamech, it contains the first mention of more than one wife though it refers to an earlier instance of violence.

"Adah and Zillah hear my voice  
"Ye wives of Lamech hearken to my speech;  
"For I have slain a man for wounding me;  
"And a young man for bruising me.  
"If Cain shall be avenged sevenfold,  
"Truly Lamech seventy and sevenfold."—Gen. 4:23-4.

President Jordan has shown that war tends in some aspects to race decadence. Fitting naturally with this condition is the institution of polygamy as the strongest males are reduced in number more than the females, though of course there are other elements that have large influence upon it. Monogamy according to the account in the Bible is not an evolution from the herd condition of brutes, but is based upon the nature of man as a *socius*.

This particular element in the nature of man is shown in four striking features in the history of the race. The first is that the sexes exist in nearly equal numbers. The records of many millions of births in civilized Europe carefully kept through many years show that the average of male children born to female is one hundred and six to one hundred. When years of maturity are reached, that is from seventeen to forty-five years of age the average is slightly changed, there are one hundred males to one hundred and three females. Above the age of fifty the number of females exceeds the number of males in slowly increasing proportion. Observation as far as it goes shows that among the uncivilized where no records are kept the males and females are nearly equal in the birth rate, but the dangers of male life cause a greater decrease of males in advancing life. With all such allowance fully made nature teaches monogamy.

The second feature is the capacity in man and woman for a life long exclusive passion. This is a matter of observation in any community in civilized lands, is found in all historical records and in the world's literature, and is observed as well in the uncivilized tribes. It is a capacity that gives rise to jealousy, and that may be warped in strong temptations and unfavorable environments, and seems small and weak in particular cases, but that it is a capacity in all and a ruling one in a multitude of instances in all ages and in all lands cannot be questioned, and it makes most marriages everywhere monogamous.

The third feature is the prolonged period of gestation. In this man resembles the higher mammals. But there seems also a curious unlikeness. The sense of paternity is quite rare apparently among the animals. Some have seen indications that the

sense of maternity awakened in man before that of paternity, but the tracing of relationship through mothers alone has other and more obvious explanations, and at any rate the sense of paternity was soon awakened and enlisted. In every man there is a capacity of all the fine feelings embraced in the condition of fatherhood, and in every woman there is the capacity of all the fine feelings embraced in the condition of mother-hood. These can be drawn out only by the coming of a babe, their own babe, and they are drawn out into a tender and strong existence by the long anticipation of the coming child, and bind the man and woman together in the tender and noble hopes centered in the child.

"Oh moment born of life, of love!  
Oh rapture of all earth's high, high above!  
Three lives in one,  
By loving won!  
My own, and thine  
Oh bond divine!  
Our little child! our little child!"

These are the peculiar and strong features of nature that tend to monogamy everywhere and in all stages. The intrusion of a third party either in polygamy, polyandry or licentiousness disturbs and thwarts natures' plan and teachings.

The fourth feature is the prolonged infancy of man's progeny. Man is the highest developed of all the animals, but the babe of man is the most helpless of all creatures, and this helplessness is most prolonged of all beings. Every breast in mammal life is not for the one having it, it is an absolute disadvantage and a frequent danger for the possessor, but it exists purely for the offspring. Thus nature teaches in its higher orders of life the living not for self alone, but for others, the love of offspring. In man this is found in its highest and best manifestation, but it is not limited to the mother or to the father's interest through the mother, for the helplessness of the child is prolonged a great while after the time when he must be weaned from the mother's

breast. The highest of the animals is soon weaned and frisks about in full life caring for itself. But the man child when weaned cannot be left to take care of itself, it is still dependent upon the care of both parents. That which was awakened by the long period of gestation, the love of offspring is now further developed and cultivated by the prolonged period of infancy and childhood helplessness. This feature in the nature of man makes for monogamy and is found existing strongly in the primitive society we are considering.

It is also a feature of large influence in the advance of civilization. John Fisk points out that the protracted helplessness of children is a strong influence leading to permanent family relations, and is prolonged in advancing civilization. The savage parents expect their son to take care of himself at an early age, he is taught to hunt and fish and to depend upon his skill, and they expect their daughters to be taken as wives when quite young. The age at which woman marry advances with the rise of civilization. Among savages women marry young, and age very young, and childhood is weak and easily swept off the stage of life, only the strong survive, so savage races do not increase rapidly. Sutherland found the average of forty-six races of savages the men appropriated the girls of their tribes at the age of twelve, while the average of fifty-eight races of barbarians the age of the girls was not quite fourteen. In China and Japan the average age of marriage of girls is sixteen. In Europe, according to Ansell, the daughters of the unskilled laborers marry at twenty-two, and those of the educated classes at twenty-six. So the age at which men begin to earn their own living advances with advancing civilization. The savage and barbarian boy is soon thrown upon his own resources, hunts, fishes, and picks up his living of others. Among the very poor in civilized lands, in the slums of cities, in factory towns, in mining regions, and on farms as soon as a little strength is developed the boy becomes a bread winner, and helps his parents in supporting the family. The presence of want is so great that the State often has to interfere for the welfare of the child, the parental instinct of care is not strong enough

to secure the best care for the child. When circumstances are more favorable as civilization advances the parents give both sons and daughters long training in school, college, profession and trade to prepare for full living, and so the period of helplessness or dependence is prolonged.

When we contemplate the condition of the race on earth today we find savage and barbarian but no brute condition, no living together of men and women as in the herd of animals. There are hordes where there seems very little organization but in them there is found the family, though in rudimentary form, still father and mother and their own children. The simplest form of family is in the savage horde, it is pairing for a short time till the child is weaned and a little beyond that condition, when the helplessness of the child lessens a little the public opinion of the horde permits the husband to discard his wife and seek another. Frequently by that time there is prospect of another child which prolongs the relationship. This prevails among the Amazonian Indians, the Black Men of Australia and the Eskimos. In central and northern Asia a woman frequently has several husbands, in Tibet the husbands are brothers. Polyandry had died out largely even in Central Asia; it is said to have once prevailed among the Irish. Polygamy still flourishes especially among the well to do in China and Turkey. A strange combination of polyandry and polygamy is found among the Todas of India, where a group of brothers marry a group of sisters, each woman is a wife to all the men, and each man is a husband to all the women. But even in the lowest savage condition that form of pairing which most resembles monogamy prevails, based upon the life long passion of one sex for the other, and giving rise to jealousy and resentment of all intrusion upon the relationship. In some of these instances the relationship of the children must be traced through the mothers, the father's side is almost ignored. The matronymic group is frequently named from some plant or animal from which the mother of the group is supposed to have sprung. The plant or animal so regarded is a totem, is worshipped as divine, and is protected by the horde or kindred, and is not

to be slain or used as food. The finest instance of this is in the fast vanishing North American Indians. The Congo tribes of West Africa are also matronymic. It is thought that kinship was originally reckoned through mothers in Egypt and Arabia. In the matronymic horde marriage within the totemic kindred is generally forbidden, it may be in the larger tribe. In the patronymic tribe marriage is frequently required to be within the kindred, certainly within the tribe. In the lowest hordes of savages now existing there are no such distinctions as cousins, uncles, and aunts, nephews and nieces. All men and women of the same generation are called brothers and sisters, of the preceding generation fathers and mothers, of the younger generations, sons and daughters, but these general designations are based upon the existing family relations. When the relationship of the children is traced through the fathers each group was named from some real or fictitious male ancestor, the head of a clan or tribe. In the Greek and Roman tribes the kindred group was the gens. In the ethnic society whether clan, tribe or nation the social bond is a real or fictitious relationship, the pure ethnic nation is rare today though tribes and nations at the beginning must have been based on genetic relationship. Demotic societies are largely made up with little regard to genetic relationship. Nations with long histories are today made up of many gens. Our own nation, though comparatively young, is probably the most demotic of all societies, the mingled blood of many races.

In the primitive society of the Bible the endowment was that of the full *socius*, the intellectual, moral, religious and social being, and this is confirmed by the evidences of the structure and quality of man wherever found, and by the history and present condition of the relation of sexes in the race.

The fourth feature of the primitive society is that of Development. Man's development, his advance in civilization has depended largely upon his discovery and possession of three simple things with which we are very familiar, fire, tools and language. By the use of language he is able to enter upon associated action and to keep the discoveries of his ancestors, and to form ideals

and public opinion. The possession of this power we have seen come from the mental power of abstraction, its first use was in man's naming his surroundings, and in its continued use in ever widening ranges has been its great development. If one were asked upon what man's development depended, he would of course say upon fire, tools and language, if further asked where these came from he would be forced to say from his struggle with his environment, not as the beasts to adapt themselves to the environment, but in the effort to adapt the environment somewhat to himself. In the Bible account it is called "tilling the ground, subduing the earth, having dominion over every living thing." The first hint of man's life upon earth distinguishes him from the animals in his power to change his environment, in the call of environment upon the higher powers of the socious. By fire and tools man grasps the powers of the universe. Man differs from the highest animals in these three respects, in fire, tools and language; in having the mental powers to discover and grasp these, herein lies his development. He develops by individual but especially by associated action in struggling with his environment; the animals do not develop in this sense at all. How man discovered fire we do not know but may easily imagine. It is so easy for man created in the likeness of God but so absolutely impossible for the animal without that likeness, however high he stands in the ascending steps of evolution. One stone drops upon another, tinder grass is around it, a spark flashes and sets fire to the grass. The monkey may have thrown the stone, or a man may have done so. Both see the fire, the one is astonished, perhaps frightened; the other watches it, sees some of its effects that are worth while, controls it, puts it out, then sees if it can be brought about again. Only a few generations ago our ancestors made fire by striking flint with iron in a tinder box. Now we have a better way. Still it is the same thing. Man makes fire whenever he wants it, and does with it a marvelous lot of things worth doing. He adapts his environment to himself, the cold winter is coming on, birds fly south, beasts seek their dens for the winter's sleep, they adapt themselves to the winter; man

builds a shelter and a fire and does his best work in the winter's cold; he adapts the winter to himself.

So with tools. No animal ever makes tools, it is a question whether any animal ever uses a tool ready made to his hand. The beaver builds his dam, birds build their nests, they bite off sticks or pick up loose ones and use them for their purposes. Wonderful is dam and nest, but there is no development, the dam and nest of today are like those of the earliest stages known, no improvement has been noticed. The monkey is said to break cocoanuts with stones, the gorilla is said to use a club; these are more like tools; but no monkey ever shaped a stone to his purpose, no gorilla ever made the club to his purpose, there has been no making of tools by any animal of which we have any knowledge. There has been no development in animal life, individual or associated; they have not the powers that discover and use language, fire and tools; they cannot "till the earth" or "subdue it" or "have dominion over it;" they were not endowed with the likeness of God; hence they cannot develop, they cannot change their environment, they cannot grasp the forces of nature.

The power to make and use tools must have awokened as soon as man began to till the ground, as soon as man began to hunt or fish, as soon as he began to have flocks and herds. To change animals from wild to domestic, to protect man from the fierce animals, or secure them for food, to raise any kind of grain from the soil must have required more than an empty hand. The empty hand would answer only for the first attempt. The first use of a club found ready to the hand would suggest a stronger club with a loaded head. The first throwing of a stone would suggest a choice of stones and a lengthening of the arm. The first scratching of the soil with the fingers would suggest something harder and sharper than the fingers. Now tools when at first made would be of course rude but their improvement would be quickly begun, and quite eagerly carried on, for the same quality that discovered would improve them. There would be a stone age, and a bronze age, there would be successive stages of the improvement of tools and civilization would advance with

the improvement, as man became more successful in tilling the ground and gaining dominion over the earth.

In the first four chapters of Genesis the concise description of the beginning of primitive society includes many important items showing man's rapid development in the discovery and use of tools. There were two kinds of dress, one made from vegetation, the other made from the skin of animals; both required sewing with twisted thread or thongs. Sewing and weaving formed the beginning of an industry which has been carried on in the home until within the memory of living man, but now is largely transferred to factories. There were two kinds of employments, one the tilling of the soil, the other the tending of herds and flocks, both requiring tools as we have just seen. There were two kinds of dwelling places, tents and houses, two kinds of groups of dwellings, camps and towns. The difference between a tent and a house marks the difference of two civilizations. The one is nomadic having many virtues and some refinement, having loyalty to the condition and to broad ranges suitable to it, as the loyalty of the sailor to the ship and the sea; but lacking in loyalty to a special locality, it fosters a wandering, unstable character. The other, the house, awakens love of country, of the dwelling not only but of the dwelling place, the patriotism for the land; it fosters a stable, firm character. In the primitive society those two types quickly arise.

In the making of dress, in the employment of man, and in the construction of either tent or house the development of a wide variety of tools would be speedily brought about. In this some excelled others, one gained such eminence that his name is mentioned, Tubal Cain, the forger of every cutting instrument of brass or iron, or the instructor of artificers in copper and iron. In these four short chapters we have also the description of the advance of richly endowed man in refinement. Tools are used not merely for the necessities of life but for its adornment. Earthen vessels become vases, plain dress or tent or house become ornamented, and at length tools turn out instruments of music, the wind and string instruments. Here too in the refinements of

life some excel others and one arose of such eminence that his name is given, Jubal, the father of such as handle the harp and the pipe. It was probably before the tents at the close of an exciting day that Lamach told those gathered there of his great adventure. It has the elemental features of poetry, short quick sentences like the rapid breathing, the quick heart beats of the adventure itself. It was caught up in the memory and frequently repeated, so it comes down to us, repeated with appropriate action in the cool of the day by the group of tent dwellers, the swinging arms, the measured step, the involved movement of the original conflict, ending in the dance of exhilaration and triumph. The artificer, the musician, the poet, quickly arise, and primitive society has not only toil but refinement and amusement.

Wonderful has been man's evolution in the development of tools both those of use and of refinement. The brush of the painter, the chisel of the sculptor, the baton of the orchestral leader, the pen of the poet, all these are simply tools. The railroad, the steamship, the factory, the electric plant, these too are tools. The development of tools was gradual up until about a century ago. Since that time it has been marvelously rapid. A great change both in the character of the tools and in the manner of their use has come about in modern times. Tools, generally speaking, a century ago, were simple and cheap, now they are very complex and expensive. Tools a century ago were generally moved by man's muscle, and were used in the home. Now they are largely moved by steam or electricity, and are located near the steam power, in large factories. Tools a century ago were generally owned by the artisan, and the workman was protected by the law of the land in the possession of his tools, they were his means of earning his living and could not be easily taken away from him. Now tools are generally owned not by the workman, but by the capitalist, the owner of the large factory, the workman has no right to them, that is acknowledged by the law of the land, he may be partially or entirely deprived of their use, and thus of his means of earning his living, by the will of the capitalist, whether individual or company. The warfare so frequent in

modern society called the war between labor and capital would be more vividly and truthfully described as the war between the tool worker and the tool owner. To get to the bottom of the difficulty one must recognize the fact that the opportunity of the tool worker of earning a living is entirely in the hand of the tool owner. One of the great problems of modern society is how the laws which fitted the conditions a century ago, when the workman owned his tools, should be changed to fit the conditions of today, and of all the future. Some light may be thrown upon this tremendous problem by the principles of the particular society of the Bible which we are soon to consider.

The fifth feature of primitive society demanding our attention is the tendency to Deterioration. All society that has ever been studied, even the highest civilization has had this tendency, which has ever to be guarded against or degeneracy accumulates force to destruction. In all orders of life there seem to be three great tendencies which culminate in the prevailing conditions, those of evolution, of balance and of deterioration. Balance is hard to preserve, it is apt to be a slow almost imperceptible evolution or deterioration, still it is a condition that exists and in a highly organized society may prevail for a long time as we count the years of a nation's life. Darwin in his intelligent evolution of pigeons noted that in any particular class, even the highest, there would occasionally be an individual of a dark slate blue with two black bands across the wings, like the far back ancestor of pigeons, the rock pigeon. This was an instance of the general principle of deterioration, the reversion to type. We may reasonably suppose that if all intelligent oversight of the evolution of pigeons, either by the great Creator or by man made in His likeness, was removed, that if all the great variety of pigeons now existing were gathered together on some great rocky island in mid ocean, and left to become wild and take care of themselves, in a few years the great diversities would vanish, and the descendants of the different varieties would all become dark slate blue with two black bands on the wings would all become rock pigeons; the tendency to deterioration, the reversion to type, would

be triumphant. But God does not leave pigeons alone neither does man, and the evolution goes on, balance when attained is preserved, the tendency to deterioration is checked, at any rate it is prevented from becoming triumphant.

The tendency to deterioration in primitive society is described in the concise Bible account as wickedness, and it is particularized as violence and lust, and a few striking instances of each are given. The first instance of violence was the murder of a brother, the violent taking of life in a rivalry with reference to fellowship with God. The second instance is Lamach killing a young man, and as he relates it to his wives we can reasonably see the killing of a rival in the next highest relationship, that of man and woman. Rivalry and conflict arose and violence of sudden quarrel or deliberate plan flourishes until the concise description says, "the earth was filled with violence." Man became a snarling, fighting beast. There was the tendency to deterioration, the reversion to type, the lower nature type, the animal condition.

The higher nature, the likeness of God, made its effort to resist and had large success. There was a sense of justice aroused in man to protect life and virtue, each instance of violence given, hints at this strong power and fears it. It is evidently strong in the breast of the murderer himself and he recognizes it must be strong in the breast of all men, both Cain and Lamach show fear of their own conscience and fear of the avenging conscience of mankind. This feeling emerging in these two early instances is purely human, there seems nothing in brutes remotely resembling it. This must have prevailed wherever the earth was filled with violence. The prevalence of lust is described in terms difficult to understand. The sons of God taking wives of the daughters of men because they were fair, is described in a way that shows both knew it to be a wrong relation. It was a reversion to the lower nature type, a deterioration in the relationship of the sexes the reverse of evolution, resulting in the degeneracy of the race in succeeding generations. The mere animal relation of the sexes is today an element of deterioration in every society.

But God did not then nor has he ever given up the evolution

of the race, nor has man lost the likeness of God even where violence and lust have most prevailed. The Bible gives the moral reason for the flood, it was the righteous judgment of God upon the prevailing violence and lust, it was the preparation for a new start in the evolution of the race. All the features of the primitive society we have been considering were preserved, and so the new start would be greatly in advance of the old. While the Bible gives the moral reason it also describes the physical reasons, which aside from the Bible are not hard to find and whose features are in harmony with the Bible description. Primitive society was still limited in size to one locality on the earth, the favored one by the seaside and along the river bottoms, some of the rivers described seem to have vanished away, others are still prominent features of that favored land and clime. Geology says there are evidences east of the Great Sea of what we have learned to call in these days a great geological fault or earthquake, and whose most recent terrible examples are found in the destruction of San Francisco and of Messina. The remarkable thing about San Francisco is that though so near the ocean it was not followed by a tidal wave of vast destructiveness, as in the case of the Lisbon earthquake in quite recent times. The reason is that the fault, or slide of the rocks was confined to the land, though on the edge of the ocean it was confined to the edge, did not extend underneath it. In the case of Messina the tidal wave was as destructive as the earthquake and was a part of it. In the great fault or wrinkling of the earth on the east of the Mediterranean Sea and to the north of the India Ocean, when the earth was so much younger, and so much nearer the great convulsions of the geological ages, it extended beneath the seas, and not only did the land quake but the fountains of the great deep were broken up and washed over the great subsidence of the earth. When the earth rose again and the waters flowed to their appointed places traces were left upon the land itself in the land locked seas, the Caspian to the north, the Dead Sea to the south, in the deep depression of the Jordan Valley, along the western wrinkle of mountains with its unmatched and uneven strata of

rocks across the Jordan depression, and in the Great basin of Mesopotamia, north of the Great Desert, the rivers flowing into the southern seas. We may well call the ante-deluvian society primitive, with its limited numbers, its limited locality, its unknown length of days, its unity of language, its great endowments and attainments, its vast deterioration, its great catastrophe; its vast treasure it passed over to the society of the varied and scattered tribes and nations, its descendants and inheritors.

## CHAPTER VIII.

### THE PRIMARY CLASSES IN EARLY SOCIETY.

The solidarity of the race of mankind now generally conceded implies its descending from one source. The Bible describes its earliest experiments in living made in a limited locality, and its possession of one language. From this one place it spread over the earth, from this one primitive society it scattered into many tribes and nations, from the one language the many languages and dialects spoken by man today branched forth. The earliest known civilizations, described in their own literature, the cuneiform Babylonian and the hieroglyphic Egyptian, and linked with the following and neighboring civilizations by many historical ties, arose in the locality from which the race scattered, and may be traced back to the emigration described in the Bible.

The long lists of strange names given in the early chapters of Genesis, especially those after the flood, and the vague descriptions and general directions of the movements of their descendants seem at first blush to give but little sociological material of any value. Still it does not require great study to discover that they throw much light upon at least three subjects of some importance in the new science of sociology, and so in the development and the welfare of the race of mankind in our modern times. We shall consider these in a somewhat arbitrary order of succession. First, the primary and secondary classes in society. Second, the ancient scattering and the modern gathering of the great brotherhood, the race of men. Third, the ancient shortening of human life, and the modern lengthening of it in christian civilization.

First the primary and secondary classes in Society. In the progressive organization of society there are primary classes which

are fundamental to its growth, and secondary classes which are the result of its growth. The primary classes are elemental in the evolution of society, the secondary classes are products of evolution. The further evolution of society to ever higher and nobler forms is absolutely dependent upon the presence and strength of the primary classes. Whether further evolution of society shall foster or diminish or eliminate the secondary classes is a question to which many answers are given, most of them obviously conjectural. The primary classes are three; the vitality class, the ability class, and the sociability class. These are essential to any growth of society. The secondary classes are many, the most obvious are the political classes, rulers and ruled; the industrial classes, the employers and the employees; the economic classes, the rich and the poor. These are products of social organization. There are lower groups of society in which these classes hardly exist. Utopian schemes of society have been imagined from which they have been eliminated. Whether society will ever dispense with them or no, it is quite sure that society should guard itself against their overgrowth, and that at best they are secondary classes.

It is quite evident that in society in general and in any particular society each of the primary classes may have many grades. In the vitality class there may be a strong and prolific life, where there is much bodily vigor and mental power, where the birth rate is high and the death rate low, and where this high degree of vitality abounds, the outlook of society is hopeful. The highest class of farmers, manufacturers and business men in our own land are evidently the hope of the country. The medium vitality class has a lower birth rate and a low death rate as well, it has less bodily vigor though still a great deal of mental power, it embraces the nervous people of country and city, swept along by the rush of business and pleasure. This large class is much in evidence in our American society. The low vitality class embraces the ignorant and unclean people of both country and city, the birth rate is frequently high, but so always is the death rate, the many weak ones die, the few strong ones survive,

the average power of the class, both bodily and mentally, is low. It is in the interest of every society to have the high vitality class in the ascendancy, so much so that it gives the prominent character to society, and to have the low vitality class in the smallest proportion possible, so much so that it can scarcely be noticed. Now as with these modern ideas in our mind, we look anew at these long lists of strange names found in the early chapter of Genesis, we get the impression of a strong and prolific life, that they the lists of the high vitality class. Do we read this meaning into the passage or is it there in the nature of the case, and have we only discovered it? Several reasons favor the latter conclusion. The fact already alluded to in reference to the fifth chapter applies as well to the several lists, they are not chronological even where ages are mentioned but entirely geneological. These far off men emerging from the mists of the unknown were fathers of families, of tribes, of nations, men of strong vitality projecting their lives into a future to them not lighted up at all by any past experience. They were like the voyagers and discoverers of our new world, like the pioneers of our western lands, men of daring and vigor who did not and could not ask what men had done but had the strength to do the first things. Then also the frequently recurring phrase "sons and daughters" would hardly describe some of our modern families where the birth rate is small, a child or two, but evidently depicts a condition of strong vitality, of large families, many sons and daughters born not only but maturing, carrying on the current of human life with ever increasing volume. It affords food for thought when compared with last year's report of a large Fifth Avenue Church giving a picture of the palace society of our great city; it reports one thousand members, four hundred and eighty families, and of these families only eighty-seven had any children, and these average only two children to each family, only one hundred and sixty children under twenty-one years of age in the whole church. A third reason is given in the hints given that these men were so strong that they founded families and tribes not only, but subdued the wildness of nature, gave their

names to great sections of country, carried their life into unknown regions in the face of difficulties and dangers, builded cities and started civilizations. They were evidently of the high vitality class, the hardy forefathers of a strong race. The race condition of these early times shows little of the medium vitality class, it is not prominent, gives no outlines, hardly a shading or two to the picture, there is not even a hint of the existence of a low vitality class; but the high vitality class flourishes. The start of the race confirms the sociological dictum that the welfare of any society depends upon the marked ascendancy of its high vitality class. Any society that fosters the medium vitality class is in a kind of balance, it may go down, if any large portion steadily loses healthy vigor, as it is swept along in the rush and swirl of high living, or it may go up, if a fair portion gains bodily vigor by intelligently curbing and directing the flow of nervous energy and by living a life morally high. There is absolute certainty that any society that carelessly fosters the low vitality class is degenerating. The society that allows its children of early age to spend long hours in factories or mines should see in their pallid faces and shrunken forms a picture of the condition to which it is itself hastening, hastening all the faster when the parents of these children are allowed to be over-worked, poorly fed and badly housed. Such a society should quickly turn over a new leaf.

The remaining two primary classes also have grades worthy of mention. The ability class has three grades, the inventive, men and women of genius and high talent, the formers of ideals, the makers of public opinion, the creators of the useful and the beautiful, those who take the initiative; the imitative, people of average ability, who follow their leaders, the mass of ordinary folk, to which probably the most of us belong; and the defective, either in body or mind. The sociality class has four grades, the high social, those of sympathy and public spirit, the low social, those of narrow individualism, the pseudo-social, those who live as parasites on society, paupers in spirit though often rich in goods; and the anti-social, those who live by aggression on

society, the vicious and the criminal. It is quite evident the highest grades of these three primary classes may over-lap, and it is to the interest of society that they should. The inventive, initiative grade of the ability class is worth a great deal in itself, but if it is also a high social grade of great public spirit, it is worth far more, and if it is also a high vitality grade it may prolong its services to society for many generations. The men and women of high vitality, ability and sociality are the God given aristocracy, the true elite of society. The service of this preeminent class is great, in all ages and climes it sets the examples and lofty standards for society, it does most of the thinking in science, philosophy and religion, it organizes and directs the great enterprises and achievements of society, it creates the higher forms of poetry, music, art and the refinements of life, it gives much of the grace, beauty and happiness to social life. To leave out any particular grade from the combination weakens it almost beyond recognition, to leave out the high sociality grade especially turns the combination from a blessing to an injury, it may be to a curse of society. This God given aristocracy are the naturally distinguished in any time and clime, they arise from the primary classes and their number is not large. Besides these is the man made aristocracy, the artificially distinguished; these are far more numerous, they arise from the secondary classes. The kings and nobles. The captains of industry. The wealthy. Even both kinds of the distinguished are rare.

A curious study of the proportion of the distinguished and of the production of great men has been carried on in recent times with great research, and is of much interest. Galton estimated that in 1868 there were in the British Isles 500 distinguished people. Didot gives a list of the distinguished from the time of Pericles to 1850 which includes 100,000 names, many of these are the artificially distinguished, by the accident of hereditary positions, as kings, leaders, rich. During this long time, probably a hundred billions of men had passed over the earth, giving about one distinguished man to every million who lived and died in obscurity. Now comparing this with Galton where there

was one distinguished person in the British Isles to every sixty thousand obscure people, the conclusion is reached that the society of the British Isles fostered the over-lapping of the high vitality, ability and sociality classes, and that the secondary classes also were more fully developed than in the rest of the world as a whole, to account for the far larger proportion of the distinguished. One can easily see that other elements enter the question, publicity for one, still the calculation is of curious interest. Prof. Cattell has made an earnest study of the production of great men. From the biographical dictionaries of all languages he selects the one thousand names having the greatest average space and attention, and then classifies these according to his skilled judgment. He finds France leads in the production of great men, England comes next and America stands low in the list. He finds that each nation has its own special kind of greatness, as for example, the great men of Italy are chiefly artists, and poets. Of the names of the first one thousand, men of action outnumber men of thought or feeling, but generally men of thought and feeling outnumber men of action. The first ten great names in the world's history he sets down in the order of prominence as follows: Napoleon, Shakespeare, Mohammed, Voltaire, Bacon, Aristotle, Goethe, Caesar, Luther, Plato. They are strangely distributed in time and among nationalities and nearly equally as men of action, thought and feeling. He concludes that great men are not produced by physical environment but by heredity combined with political and economic conditions, and thinks that further study may help to identify greatness in its incipiency, and to encourage it soon enough to sensibly affect civilization. Prof. Michand has confined his study of great men to our own country and presents some remarkable facts. He says that in New England out of every hundred thousand births fifty-four are men of talent, that there is a steady fall in the proportional birth rate of men of talent in passing westward, in Ohio it is sixteen, Illinois ten, Missouri, six, Kansas two. Ohio has eight times the number of colleges, much larger material prosperity, more and larger cities and a greater population than

Maine, but the proportionate birth rate of men of talent is more than twice as great in Maine as in Ohio. So Tennessee has more Colleges than South Carolina. Nashville is the educational center of the South, but the proportionate birth rate of men of talent in South Carolina is three times that of Tennessee. He gives as a sufficient reason for these facts that the immigration to the coast states was largely those loving religious freedom, while the immigration to the western states was largely those seeking material prosperity, and so concludes as the wider study did that heredity is the controlling influence. This also is in line with Lombroso, who shows the close connection between religious ideas and the nervous temperament of genius; good thinking leads to much thinking and to high thinking. Of the many names in the Hall of Fame at University Heights, New York City, a large proportion owe their nativity to Massachusetts. A large proportion of our great men are sons of clergymen, nearly all our great men are the sons of our best men. Blood tells. The Noble Prize which has now been awarded for five successive years combines the ability with the sociality primary classes and we can see it includes, though not markedly, the vitality class, and it utterly excludes the distinguished arising alone from the secondary classes. It awards \$40,000 to the one in each of the five following classes who has contributed most materially to the benefit of mankind during the year, by the most important discovery in physics, chemistry or physiology, by the finest piece of literature, or by the largest influence upon the fraternity of nations, the award to be made by the Swedish Academy without regard to nationality. These prizes have been awarded to six Germans, four Frenchmen, four Englishmen, two Hollanders, and one each of other nationalities, all of Europe. We hope the United States will win one this year. This hope has been realized in the prize for promoting peace, the fraternity of nations, given to President Roosevelt in 1907.

From this slight view of the distribution and uses of great men in the advance of society, we turn again to the long lists of strange names in the early chapters of Genesis, and at the beginning of

the history of society we find not only the first of the primary classes, the vitality class, but the last two as well, the ability and the sociality classes. The history is very concise the lists at a hasty glance seem simply lists, but scholarship finds in some of the names themselves much significance, and there are concise descriptions added to a few names that are full of suggestion. If one underscores these with a red lead pencil he will have a few red letter names, the distinguished men and women in the early dawn of society, the great men in the ranks of the race as it emerges from the geologic ages upon the stage of history. At the beginning the significance of the names Adam and Eve is seen, somewhere near the middle stands the name Nimrod, the rebellious, the domineering, and at the close of this dispersion period are Abraham and Sarah, the father and the princess of multitudes. Some of the concise descriptions added to the names have already revealed to us the great architects and decorators of tents and houses, the gifted designers and makers of various instruments of brass and iron, the famed artists in music and dancing, and the celebrated poets and actors. The general directions taken by the three divisions of the race in the dispersion, is accounted for by the coarseness of one of three brothers and the refinement of the other two, and the story more than hints at the strength of the heredity flowing from them to their descendants. One man stands out with great distinctness, Nimrod. He rid the land of wild beasts, as did the western immigrants in our new world, he was a born leader of men and founded a kingdom, the first kingdom mentioned in history, he was aggressive, invaded other lands and held them by building cities, was the first world Conqueror and Emperor, the first in a list of a few glittering names at the head of which Cattell says, stands Napoleon, the worthy successor of Nimrod. Another name becomes prominent in connection with the dispersion. Wise men foresaw that the race was growing so large that the tendency to disperse would soon awaken and grow strong, they foresaw some of the dangers that would follow and might prove destructive and they formed a plan to keep the race together in one locality. It was to build a great city, whose high

tower could be seen at a great distance, and so to make for themselves a name that would hold them together. Peleg was the great philosopher and leader in this grand ambitious scheme, and was defeated by the course of events. In all ages of the world some of the most distinguished men of the world have been men of religion, their ability and sociality residing largely in that which is common to all men, the religious nature. We see this in Cat-tell's list of the ten great men of the world. We find it also in these Bible lists. Abel who instinctively discovered the right way to approach God. Enoch, whose whole life was a walk with God; the inference is fair that he had a good wife a real help-meet, or he could not have walked with God so steadily so many years. Noah whose faith discerned the coming judgment upon the earth, full of violence, and resisted the scoffs of the wicked as he follows God's directions; and at the close of the dispersion period Abraham, the father of the faithful.

Thus we find in these early chapters that which becomes the striking characteristic of the Bible, the element of personality. It is a picture of human life, many persons of varied ability and character live upon its pages. In these early chapters also we find much valuable sociological data, especially of the primary classes of society, the classes from which society evolves. The average reader may find little interest in these long lists of strange names, they are without meaning to him, he wonders why they should be in God's word. So in nature, God's other book, there are waste places, deserts and ice zones. But the thoughtful are slow in judging them of little value, the Desert of Sahara may be the stove which warms civilized Europe, the ice cap of the north may be the great condenser of vapors into the rain drops, which water our land and make it the granary of the world. A man can no more make an insect than he can make a sun. The naturalist gives absorbing study to the insect, in its perfection there is abundant evidence of God's handiwork, and also in its relation to His works of greater size, and to the whole system of the vast universe. So the etymologist and the sociologist may well study these chapters and we may find in them lives joining that far

off early race of man to us in these modern times in one great society. They are merely names of persons. But a great deal is in a person, the power of serving God and man, the power of aspiring to the good and of resisting temptations to evil, the vicissitudes of joy and sorrow, the home life of quiet ministries, the activites of life in the exercise and growth of many virtues. The pages of history are often lurid and bloody, states rise and fall, but this is not all of history, the average person must be taken into account. The newspaper tells of the acts of depravity, and of unusual greatness and goodness, but it is read by the average persons whose name never gets into its columns. The plain from the Missouri River westward is an uninteresting country, but it is an upward incline and at length the traveler sees snow clad mountain peaks shining in the clear air. Ordinary lives may be preparing the way and leading up to a grand life, like Enoch, shining in white samite, mystic, wonderful. God regards and remembers persons, not the race merely, not the great only, but persons linked by ties of heredity, linked by spreading social ties, each of value in himself and in his many ties to the great society God watches over and guides. We sometimes need this thought in our modern times to give us courage and good cheer. God remembers and fulfils his promise. History is the unfolding of a purpose, the carrying out of a plan, a great evolution from one degree of God's immanence to another and much higher, the highest yet attained or conceivable by us, the incarnation of the son of God. The first promise in Eden was long delayed but always remembered and always moving on to its fulfillment. The genealogic lists are the record of God's faithfulness. Matthew writing to the Jews traces the lineage of Christ back to Abraham. Luke writing to the Greeks and all mankind traces his lineage back to Adam, the son of God. The future is also covered by the promise of God. The evolution of the race is the unfolding of God's plan, the carrying out of his purpose, the establishment of the Kingdom of the Lord Jesus Christ over the race of man. As at the beginning so through all the stages of the evolution the primary classes, the vitality, the ability and the sociality classes, are

elemental, and these will be striking elements in the great consummation when the Kingdom of God is spread over the whole earth.

## CHAPTER IX.

### THE DISPERSION OF THE RACE.

These early chapters of Genesis throw much light also upon the ancient scattering and upon the modern gathering of the race, the great brotherhood of mankind. The latter seems equally brought about as the former was by the unfolding of God's wonderful plans in His providence over the race. The Bible says God scattered them, but the account shows that he scattered them, not arbitrarily, He never acts that way, but by the natural working of elemental forces. The race started in a most favorable locality and living under the same conditions they of course developed the same language. Now as the vitality class abounded the locality however favorable, was bound to become too small for their easy support, and as the ability class abounded and the sociality class as well the discontent with narrowed conditions, and the inherent restlessness of mankind would find in them a leadership, based on service, out of the now and the here into the elsewhere and the future. At first the race spread to the East and swarmed upon the plains, here an effort was made to check the scattering, but however bold the plan and energetic the attempt it was doomed by these elemental forces to dismal failure. The scattering was a matter of compulsion by these forces and it was followed by a confusion of language and by the formation of tribes; the first is stated in the narrative and was necessary; the second is seen in the accompanying lists of names, and was equally necessary. Associated families starting out in the same direction, pressed out from within on the borders, drawn out further by desirable prospects, soon became compact together as a tribe under the leadership of some able man, having a sympathy for his kind

and under the pressure of new circumstances. By the pressure within of a crowded locality, and by the attraction without of open spaces, the most enterprising and daring of the race left the locality so favorable at the start, seeking something better, and always finding something different, and this process went on until the race was scattered over the earth.

Each tribe in finding something different found the need of new words to describe the changed conditions and altered modes of living. The mountaineer would not only have new words but a different manner of speech from the dweller on the plain, the one tilling the soil from the one caring for flocks, the one dwelling in one locality from the nomads wandering over many places, the one living in the cold north from the one dwelling in the warm south, the one living in the shadow of great forests from the one living on sunny slopes, the one living on the coasts or on the isles from the one living inland. Words once arisen and manner of speech once formed would become fixed through successive generations, and in process of time one tribe would not be able to understand the language of another. The basis of the language was the same, the root forms of many words the same, but the new words and new manner of speech had silenced the old familiar sounds so long, that they were forgotten as though never heard. Thus the race was not only scattered but divided. Speech, from being a means of communication, became a barrier, and men of the same race seemed to each other beings of strange races because of strangeness of speech. Tribes and nations had their separate localities marked off from each other by mountain ranges, by great rivers, by memorial stones or cities, but a stronger than any visible boundary became the boundary of speech, the vocal boundary, a mere sound in the air but difficult of crossing, awakening suspicion, and fostering dislike.

In the growing civilization of some of these scattered tribes the spoken language became a written one, the tribe itself became settled in one locality, and enlarged into a nation and its language became more fixed in its written form. In this way arose those

great languages and those large literatures so recently deciphered by the scholars of our times.

The hieroglyphic writings on the stones and papyrus rolls of Egypt had awakened the curiosity of ignorance for many ages until the Rosetta Stone gave us the key opening this vast treasure to our study. The cuneiform brick literature of the Euphrates was not known even to exist for many ages until the vast libraries of Nineveh and Babylon were uncovered with the ruins of those cities in the last century. Then came the romance of the discovery of cuneiform bricks on the banks of the Nile containing the political correspondence when Egypt had extended her kingdom far north over regions, once dominated by the Euphrates civilization, and particularly the correspondence with Lachish when Palestine was a dependency of Egypt. This correspondence was finished and Egypt had withdrawn her power from the north at least one hundred years before Moses. So these stones and bricks tell the wondrous tale that written languages prevailed long before Greek words were breathed upon the air, long before the earliest records of Hebrew life were written by Moses. The name of Moses himself has its root from the language written on stone long before his day, the hieroglyphic word we have translated "the son of the water".

This Bible account of the rise of the various languages is strikingly confirmed by the science of language prevailing today. It compares the many languages and dialects spoken by man, and through the over three thousand of them, some of the rudest, some of the most refined, there is a strange though often faint memory of a primeval sound. Through these kindred root sounds of words it groups these many tongues into a few great classes. It finds also that these great classes are not independent of and strangers to each other, that they have some common root sounds. The conclusion is not wild, that all the languages of the earth came from one original language of a few sounds, the primal form of speech, and that the vast variety has been builded up upon these as the varied experiences of the scattering race needed new words. Much of the accepted theory that the Aryan race had successive

emigrations from its first home in Central Asia, that it gave its intellectual superiority to India, to Greece, to Rome and to northern Europe is based upon that thing as light as air, a mere series of air vibrations, a word, a root sound in a word. Not only the solidarity of the race in physical form and in psychical nature, especially in the religious nature, the likeness of God that is indestructible, demands its descent from one father, but the spoken and written words of the various tribes of the race scattered over all the earth tell the same story.

Not all portions of the earth are equally well adapted to become the home of man. This is so even now. The tropic isles are sometimes swept by destructive cyclones, but their charms are many. Many people would rather live in California with occasional earthquakes than anywhere else without them. Besides portions of the race have been crowded out of favorable conditions into unfavorable ones. So there have been widely different kinds of living according to widely different conditions. Far north the struggle is with snow and ice. Far south the struggle is with sunlight and heat. On fruitful plains the ease of life grows upon the tribes, on rocky shores the difficulty of gaining a livelihood moulds the tribes. These different kinds of life produce in many successive generations changes in form, the tall men of the mountains and plains, the stunted men of forests and ice fields, and changes in color, as well as changes in speech. Different ways of living, of forming and handling tools, of thinking and speaking follow the scattering the race abroad upon the earth.

All this variation of the race, the result of elemental forces working freely, seems at first blush as militating against the brotherhood of mankind. This first impression is confirmed by the fact that each tribe or nation separated from others by marked differences in race and language, regarded the others as aliens, as inferiors, as strangers, and after awhile as enemies. But taking a larger view, trying to grasp the thought of varied evolution, striving to catch a glimpse of God's plan of brotherhood, it requires a great variety of character together with a fellowship of spirit. In

the ideal family where many brothers and sisters dwell in the same house there is not sameness of character and disposition, but a wide variety, and the family rejoices in these differences and binds them together in one fellowship. Now in the race the development of great variety may incidentally and for the time being foster suspicion and strife, but in itself it enriches human nature, makes it many sided, and it tends also to make each striking variety a peculiar power that may become enlisted for the service of the whole. Different race characteristics thus arise: the materialistic profusion of the rich river bottoms and lands cultivates the passion for luxurious living of ancient Babylon, Thebes and Carthage; the race characteristics of Greece, Rome and Judea are developed by mountains and seas; thus many varied forms and elements of the scattered and separated tribes of mankind have been developed, and so contribute to the full many sided life of the race.

The time of gathering and moulding together is therefore involved in the scattering and separating of the race. In subduing the whole earth the idea is evidently contained that the different portions of the earth should make their varied contributions to the common good. So in the scattering of the race the idea is evidently contained that the cultivation of varied qualities should not permanently separate but should make each cultivated tribe give its own peculiar ministry to the common good. The modern gathering of the race into a great brotherhood, that wonderful evolution of the race now going on before our eyes, is the outcome of the ancient scattering of the race over the whole earth. All lands have been subdued and cultivated, each particular land has had its own peculiar products, provides for its own inhabitants and for the rest of the world as well. Means of communication have been devised, in ancient times the caravan creeping over plains and mountains, the timid sails sometimes venturing out of sight of land, in our times the iron rails over all continents, the funnel smoke on all oceans. Tools have been developed, and the raw products of separate lands have been turned into fabrics for all lands. Travel has been the handmaid of education, and all his-

tories, languages and conditions of the different branches of the race have become the possession of mankind, the great brotherhood. But not only has the world become small in our days, its different lands being brought together in close neighborhood, its different tribes becoming acquainted with each other and ministering to each other, but the commingling of tribes and races which soon followed the scattering, and became more manifest in the middle history, has become a prominent feature of recent times.

In recent times too the character of this commingling of races has been entirely changed. In the beginning of history and in the middle periods it was largely a warlike process, in our times it is largely a peaceful one. The separating tribes were genetic, the few individuals who became absorbed from other tribes did not change this character, the growth of the tribe was by the natural increase of the birth-rate over the death-rate, the tribe was of one blood. Then there may have flowed over this peaceful tribe a more numerous tribe, or a more warlike one and the peaceful tribe became absorbed in the stronger, the stronger thus became less genetic, the commingling of blood went on and a demotic tribe or nation arose. Even when it was an inundation of mere numbers the element of war was prominent, generally it was a conquering race, many males of the feebler race were killed, the women became the mothers of a new race, and the demotic nation, the nation of commingled blood, possessed the combined strength of both tribes. There have been many such migrations and conquests in the past and they have wrought wonderful changes in the history of the race, generally the demotic nation has been a stronger nation or race than either of the genetic ones. Civilization generally has been developed by a genetic nation becoming largely demotic. It is rare if ever that a civilization has grown in a genetic nation occupying its own land. The original inhabitants of the Nile and the Euphrates Valley, had a large inflow of other peoples before their civilization flourished. The Aryans flowed down upon the Dravidians and other native tribes before any civilization arose in India. Other Aryan waves flowed over the original inhabitants of Greece, and later on over the original inhabitants of Rome,

before Grecian and Roman civilizations sprang into their splendid careers, and still another Aryan wave flowed over the native tribes of Northern Europe before the French, the English and the Germanic civilizations arose. Those comminglings of peoples standing nearest to us and having most influence on the modern movements of the race are the inundation of the native tribes of England by the Saxons, the Danes and the Normans.

The present migration of nations is a peaceful one; the inundation of Europe by the Goths and Vandals was with fire and sword; the migration of the nations of Europe to the New World, to South Africa and to the Great Islands of the South Pacific is with the sword beaten into the plow share. None the less, perhaps all the more, it is a most remarkable and wide spread movement, and fraught with mighty destinies. We see some of its most prominent features in our own country. The largest and most varied inflow of this great race movement comes to our own country, and the experience of the past migrations and of the civilizations growing from them project a vision upon our future of a stronger race and a more splendid civilization than the world has ever yet seen.

Our population increases in two ways: First, the genetic by the excess of births over deaths. In this we do not rank as high as some of the nations of Europe. Our birth rate is twenty-seven per one thousand, and our death rate nineteen, our increase is eight, while Great Britain has an increase of ten, Germany twelve, Italy eleven, Norway has the largest increase of all, fourteen, and France the smallest, only one. On the other hand we lose hardly any by emigration, while Great Britain of its gain of four hundred and fifty thousand a year loses thirty-two per cent, Germany loses twenty per cent, Norway loses fifty per cent, and France loses only five. The second way in which our population increases is the demotic; by the immigration of other nationalities and the commingling of races. The total population of the last census, that of 1900 was over seventy-six millions. Of this number over ten millions were white persons born in foreign lands, over ten millions were born of foreign parents, and over five millions were born of mixed parents, foreign and native. About one-third of

our total population was born in foreign lands or of foreign born parents—one or both. Since the year 1820, when the first record of immigration was made, up to 1906, over twenty-three millions of immigrants have been added to our population. This is a much larger immigration of the foreign born than that of the Goths and the Vandals over Europe, or that has ever occurred before in the history of the world, it is certainly a note-worthy movement of the race. Our population therefore is largely demotic and presents much unlikeness, it has great varieties of race qualities, still it is a unity. This unity is not affected by any external pressure either of oppression or of aggression, but by a consciousness of kind, a compelling power from within which moulds the different race qualities into a prevailing type approved by the social mind, into one society. This is done through the genetic increase of the nation, the population is perpetuated mainly by the birth rate. The great majority of the seventy-six millions, the two-thirds of our population were native born, and most of them had in their veins some mixture of the blood of the colonists and of those coming here before the year 1820.

But the colonists themselves were demotic, while we may regard them as the genetic basis of our nation. The first settlements were made by the English in New England and Virginia, by the Dutch in New York, and by the Swedes in Delaware, in a short time the English immigration preponderated, as it has done until recent times. The English of Queen Elizabeth's time were an amalgamation of the races of northern Europe. The Saxons, Angles, Jutes and other German tribes descended upon England soon after the fall of the Roman Empire in the old war-like way and almost exterminated the original British tribes, or drove them into Wales and Scotland, "a Celtic fringe" Carlyle calls them. With these the conquerors intermarried and also with the Celts of Ireland. Then followed the invasion of the Danes and the Normans, and a small but continuous peaceful inflow of Flemings, Dutch and French. It was this English speaking amalgamation of the races of northern Europe that settled the colonies of America. In the eighteenth century there was a small immigration of Scotch, Irish,

Huguenots, and Germans. In the 19th century, from 1820 when the records began to be kept, the immigration became large, especially of the Irish, the Germans and the Scandinavians. This immigration to our land was from the very races from which the English race had been commingled during a thousand years, it was a reblanding of the old original stocks, and nothing could be better or more normal for the formation of a strong nationality from a social point of view.

This continued up until 1880 when a great change began and has ever since increased in the racial characteristics of our immigration. Figures sometimes tell impressive stories even of race movements. In twenty years from 1881 to 1901—the change in immigration is noteworthy.

Germany sent in 1881—210,000—and in 1901 only 18,000.

Great Britain sent in 1881—150,000—and in 1901 only 48,000.

Scandinavia sent in 1881—73,000—and in 1901 only 28,000.

The decline through the twenty years was steady. On the other hand the increase has been steady as follows:

Italy sent in 1881 only 5,000 and in 1901 100,000.

Russia sent in 1881 only 10,000 and in 1901 90,000.

Hungary sent in 1881 only 27,000 and in 1901 114,000.

With the immigration from the south of Europe becoming larger than from the north, with the immigration from Hungary, Northern Russia and Italy supplemented by a growing number from Greece, Syria, Armenia and the Levant, a new problem arises. Ethnically these races are alien both to the ethnic basis and the demotic character of our population up to a quarter of a century ago. We are northern races and ours is an occidental civilization. These are southern races, and largely theirs is an oriental civilization. Whether the new amalgamation can be made or is worth making may receive different theoretic answers; but it is a race movement that is seen to make its own answer. The immigration last year was the largest in the history of the migration of the race, over one million immigrants, a large proportion being from these southern oriental races, entered our land.

Our land is nowhere near crowded. The New World can

sustain a population equal to the present population of the entire globe. We have in the United States, stretching across the broad belt of the continent, a population of only eighty millions, when we can easily support a population as large as that of Europe. We are living in the midst of one of the mighty movements of the race. It would be wrong to try to stop it, we would be fighting against the manifest plan of God. But it is due to the waiting peoples, to restless humanity, that we should intelligently make the best of it and see that the commingling is an uplifting of the race toward a spirit of brotherhood. Our present laws controlling immigration are evidently running in wise directions. We are to guard against such a large inflow of illiteracy as will lower the standard of our citizenship, we should guard against such a designed importation of cheap labor as will lower the standard of our living, we should keep out the pauper and criminal classes, for surely those societies that have fostered these by indifference or unwise action should bear their self imposed burden, and we should guard the health of the nation from infectious diseases, for the same reason, since God requires those who break His laws to bear their penalties. The situation is certainly one of great hopefulness, for ourselves and for the race. Hungary is perhaps the most progressive country in Europe. Italy once ruled the world, the strength of the race has not run out. Greece has surely a future. The Russian, especially the Russian Jew, is an element of force, and the Orient gave us our religion, its reflective mind will make a good mixture with our occidental energy. Great Britain has given us by far the larger proportion of our immigrants. Germany and Scandinavia come next, now Hungary and Italy are coming to the front. The children of these latter countries are as strong physically and as bright intellectually as those of the former. The process of assimilation is amazing, first comes American dress, then language, customs and spirit and in a couple of generations they are almost as Americanized as the rest of us. When these strong races are thoroughly commingled into our strong American race with one language, and one form of government, really one nation, possessing this broad belt of the continent and

as large in population as Europe is now, it will be a nation of great influence in the earth. Our separate states will give a large local government of self controlled people, and our central government will combine these states into one Nation, where the people are the rulers.

There is a problem which faces the American people of the greatest import, that of the negro race. Other races have come to this country voluntarily, leaving their own lands because of heavy pressure, or coming to our land because of great attractions, but taking the initiative themselves, and so showing at the outset a strong and independent character. This can be said in varying degree of all immigration, it takes enterprise, courage, self-devotion and adventurous spirit to break away from the land of one's birth, from the associations of many generations and start out over the seas for a strange land and a new life. But the negro was brought here against his will. The slave trade flourished from 1650 to 1750. We can hardly understand how in the beginning men having any Christianity at all could have engaged in a trade of rum and guns for men and women, but the purchase was made of captives taken in war and held by savage negro tribes, and it was perhaps thought that the condition of slaves on ship board or in the new land could not be worse than that kind of captivity. But the trade was so profitable that it soon degenerated into stealing men and women from peaceful tribes, and in organizing raids to capture such for slaves, and there could not be any conceivable ameliorating influences in such a degrading business. Turner in his masterpiece, the great painting "The Slave-Ship" makes all nature, the sky, the sea ablaze with the wrath of God against this awful sin of man against his brother man.

Under the retributive justice of God our nation has paid in groans and blood a terrible penalty in the freeing of the slaves and the preservation of the Union. At the close of the war it was believed by some that the negro race would dwindle and pass away. Instead it has greatly increased and will undoubtedly remain. It was feared also by many that the negro would migrate

north, this was contrary to the race characteristic, a southern race remains in the semi-tropic south. The center of the negro population is now in the north of Alabama having moved southwestward since the war. The problem is one for the whole nation, no part can be exempt, but it bears with the heaviest weight upon the southern states, who should have the sympathy and intelligent assistance of the whole nation. There are now about ten millions of our negro population. About one-half of the southern negroes are illiterate. In spite of the wrong done to their ancestors in bringing them to this country it cannot be questioned that these millions of their descendants are much better off than had the race remained in Africa. They have the language, the customs and many advantages of our civilization, they are not barbarians but civilized, they are not pagans, fetish worshippers as they would have been, but are Christians, though not of the finest grade. It cannot be questioned either that their labor has enriched to a great degree and does still enrich the southern land. It is better for them, it is better for our land in many respects that they are here. But it is different with this race than all other races in our land, they cannot and they should not be amalgamated into our race. It is alleged with much ground for it, that amalgamation is rapidly going on, that one-third of the negroes of the south are mulattoes, black blood mixed with white. But this has been brought about in illegitimate ways, largely by the wrongs wrought upon black women by white men, and the more the negro race is elevated in morals and in economic conditions the more black women will cease to yield themselves to this degradation. Then too that which is so strong in the white race will be equally strong in the black race, a race repulsion from legitimate amalgamation. The further Christianizing the negro race and the more Christian the relation of the white race to it, the more impossible will be the commingling of the two into one blood.

Benjamin Kidd, the author of the great book, *Social Evolution*, has made a special study of the probable future of the negro race, and he thinks that the negroes of the United States are in

a position to elevate themselves and to have a large influence in the elevation of the race in its native home, Africa. He does not have any wild idea of the migration of our negroes back to Africa, the vision of the impossible that has claimed so many philanthropic souls, but the sane view of a part being elevated in favorable circumstances for the benefit of the whole. This would be in the line of so much of God's plan for the whole race of mankind, with His overruling the wickedness of men for the good of their own descendants and of the rest of mankind. Mr. Kidd concludes that there can be no colonization of the tropical lands of central Africa by the white race. He concludes also that one of the most significant phases of the future economic rivalry of the peoples of the world will have its base in the tropics, and largely in central Africa. This rivalry will be in providing the two large essentials for the race, food and clothing. Rice is already the principal food of one-third of the human race. The recent war between Russia and Japan has shown the world the advantage of the simple commissariat of Japan, that rice is a good food in war as well as in peace. Cotton is becoming the principal basis of clothing. European nations have nearly quadrupled their use of cotton in the last century. China and other eastern nations have greatly enlarged their demand for cotton. Already the normal demand for raw cotton is far in advance of the normal supply. The cotton area of the United States is large, but new areas of cotton culture are demanded, and there are none better than those of Central Africa. The cultivation of both rice and cotton is largely in the hands of the negro race. The great problem of the world for its coming food and clothing supply is the training of the negro race for industry and business in providing rice and cotton for the whole race. Mr. Kidd says, "no more powerful influence can operate in the elevation of a people than race consciousness working towards a worthy ideal by clearly conceived means". The quickening intelligence of the negro race will see the opportunity before it, the door God is opening before it. In our country this intelligence must first awaken. Here the negro race is in contact with the energetic Anglo Saxon race, with the strenuous enterprising American race, and in our southern

states it has splendid opportunities for the cultivation of the industrial and business qualities it needs. The development of the negro race consciousness, of negro race ethos around ideals of this kind, has the intelligent energetic environment it needs in our own land. This development can be in the United States, in our own southern states better than anywhere else in the world. The coming of the race to this land in the far away past may have had this present bright outlook and the splendid future development wrapped up in it as a magnificent plant is wrapped up in an unpromising unattractive seed. The transfer and spread of this race consciousness when once awakened to the home of the race, Africa, the undeveloped continent of wonderful possibilities, will follow naturally both by direct immigration and by direct influence. The rice and cotton of our land will not continue to supply the world, the intelligent industry that cultivates these in our land will seek the new fields, and will stimulate the kindred race already dwelling in those fields of the rich tropics, the central Africa land. In the scattering of the race Canaan was to be a servant of servants. In the gathering of the race the curse becomes a blessing as so often is the case, and Canaan has the honor of feeding and clothing the race, of ministering to the welfare of the great brotherhood of which he forms a part.

As the scattering of the races was not arbitrary but according to natural causes so also was the shortening of human life. The account given is remarkable. We may not fully understand the extent of it but the causes are evident, the violence and lust, the crowding together that forced emigration and the hardship of such emigration, the careless indifference to the laws of health, and the rise and spread of contagious diseases, all departures from the spirit of brotherhood in the care of one another.

In modern days there is a marked lengthening of human life in civilized lands and spreading to all lands. Contagious diseases are checked, violence and lust are restrained, the community seeks the health of the individual, attention is paid to the laws of health, the spirit of brotherhood leads each individual to care not only for himself but for all others, and each higher portion of the race to care for all the race.

## PART III. THE KINGDOM OF GOD OR THE PARTICULAR SOCIETY OF THE BIBLE.

### CHAPTER X.

#### THE MODERN SOCIOLOGICAL VIEW POINT.

We are not to expect too much from the sociology of the Bible. We are not to look for a society formed around a special revelation of God and under His special care as being entirely different in kind from all other society. All society is formed under the laws of God in the nature of man as a social being. All society is formed by the unfolding of man's powers in relation to his fellows as they are drawn into exercise by the circumstances of his life. The supernatural is never antagonistic to the natural, it only goes beyond it and above it, it adds something to it. The basis is always natural. God made the natural. He is in the natural. He does not cast aside that which He made and that in which He is present when He makes a special revelation of Himself, and takes under His special care a certain portion of the race. Society in general is natural. The supernatural revelation of God to the particular society of the Bible does not set aside the natural society but adds new principles and forces to it. Nor as we have already seen, and should always bear in mind, does He, in giving a special revelation and care to a certain portion of the race, cast aside the rest of mankind. It is rather His way, and so conceivably the best way, of giving that revelation and care to the whole race. The portion selected for the special revelation and care are thereby receiving a special culture not solely for themselves, nor mainly, but especially that they may be God's messengers and leaders to the highest well being of the whole race. Abraham is chosen that

through him God may bless the whole world, this is expressly stated as God's plan. He said to Abraham at the beginning—"Be thou a blessing. In thee shall all the families of the earth be blessed".

In the evolution of society as in all evolution He who formed the plan, watches its unfolding and when needed implants new force. So vegetable life was introduced, and animal life, and man's life, and in the unfolding of man's social life, in the evolution of society, God as needed introduces the life that unfolds into the Kingdom of God. Theistic and Christian evolution accounts for the past and the present, but is not content with these, it looks forward to the development of the society of the whole race of man into that of the Kingdom of God. Because this is the claim of the Bible, because this alone accounts fully for the past and has a well grounded hope of the future, the science of sociology may find in the society of the Bible wide information and lofty incentives. The Bible supplements this science as it does all the other sciences, it does not overthrow or change nature but it adds new views and principles to it. The knowledge of general society thus becomes a proper view point for the study of the particular society of the Bible.

There is certainly a strong analogy between society and an organism, strong enough to justify the organic conception of society; but it is only an analogy. The great lecturer from the old world whose first lecture at one of our universities recently was upon "Society is an organism", plunged over the verge of analogy into open space. Society is marvelously like an organism, any animal for instance, even a man, in at least six particulars.

Society in the first place is like an organism in that it is not dead but living, it grows and acts. Any future progress must be in the nature of growth. Any revolution, even if in but one department, as in government, must be in the nature of evolution, not of destruction, an evolution of government, not a bringing in of anarchy. We may pull down a wall and build another, but we cannot cut down a tree and set it up again. All we can do with an organism is to foster its development. It may be pressing

an analogy, but it would seem as if anarchy in aiming to destroy all government is like cutting off a man's head in expectation that the body would be better without it.

Society in the second place is like an organism in that it is made up of a multitude of living cells or individuals. The human body has in its structure billions and billions of living cells. The life of the body is in the cells, if these are in full vigor the body thrives. A living body cannot be made of dead cells nor a strong body of weak cells. Many are constantly dying and being carried away and their places are being filled with new living cells, thus the body lives and attains maturity, when the new cells do not supply the removed ones the body declines. So society, the whole race, and each smaller group, is composed of individuals, the race of a billion and a half, our nation of eighty millions, our great city of four millions. Here too the life is in the cells, the individuals. A living society cannot be made of dead individuals, a strong society cannot be made of weak individuals. Many of these are constantly dying but their places are filled with new individuals, thus society lives and attains maturity. If in any society the supply of new individuals does not equal the removals by death, the society diminishes and is in danger of decadence. So the city, the nation, the race, grows or shrinks.

Society in the third place is like an organism in that these living cells or individuals are arranged in distinguishable parts or organs. The cells in the organism are said to be the same in kind and to differ only in degree and in their relations to each other, some go to form the bone frame and some the nerve system, some are in the feet and some in the arms, some are in the heart and some in the brain. So in society the individuals are the same in kind, they too differ only in degree and in their relations to each other. Some are farmers, some are manufacturers, some are merchants, some are teachers and some are scholars, some are rulers and some are ruled; some societies are far more complex than others, but the cells are the same, individual men and women and children.

Society in the fourth place is like an organism in that these parts or organs co-operate with each other. A Roman orator quelled

a mob eager to overthrow the nobility, and the army, by showing that while the hands fight for the body the stomach must strengthen the hands. The Apostle Paul said of the Church "The head cannot say to the foot, I have no need of thee".

Society in the fifth place is like an organism in that its complete life can only be realized by complete co-operation of all the parts and organs. Life in the body is low if any organ or part fails of its full co-operation. If a man's liver is sluggish his whole body is affected. If a man has a paralyzed leg he is so much less a full man. So in society a labor strike or a capitalistic lock-out is the paralysis of an organ, and its lack of co-operation brings the whole society into a limping condition. So an overgrowth of wealth and learning or of poverty and ignorance that withdraws individuals or classes from normal social co-operation affects the general society as the sluggish liver does the body. If the organism has an intelligent oversight of itself as a man should have, he will investigate the cause of the sluggish liver and of the paralyzed leg, and correct them, he will foster normal brain and muscular development, he will cultivate the healthy growth and the harmonious co-operation of all his parts. So society may and should exercise its intelligent oversight and care of all its parts and organs, and secure their harmonious co-operation, for only in this way can anything like an ideal society be reached. The easy theory of "letting things alone" is not wise for man's full health and development, for his body or any part of it, for his mind or his soul; neither is such a theory conducive to the welfare of society. Let the body alone and the liver is apt to become sluggish and to stay so and grow worse; intelligently observe the laws of health, of the kind and manner of taking food, of exercise, and of rest, and the liver will probably keep in good order. Let society alone and the growth of poverty and wealth may destroy its welfare; intelligently observe the laws of social well being and the abnormal will give place to the normal.

Society in the sixth place is like an organism in that its parts and organs are arranged in at least four great systems and its full welfare depends upon the complete co-operation of these great

systems. In a man's body the highest organism we know of, there is the sustaining system, the stomach that receives food and extracts upbuilding properties from it; there is the transporting system, the heart that sends nourishment to all parts of the body through the circulation of the blood; there is the communicating system, the nerves that carry their messages and commands to all parts of the body, making the various parts an organic whole; and there is the regulating system, the marvellous nerve cells in the cortex of the brain, forming the tent of the Commander in Chief, where all messages are delivered.

So in society there is first the sustaining system. Accordingly the physical basis of society is the country where the society dwells, this will include farms, mines, fisheries, and it includes also all the manufacturing necessary to prepare the various products of these for man's use, the preparing for future days by the laying up of stores for man's need; and the laying the basis for wealth from the products of the home land. In society there is in the second place the transporting system. The exchange of the products of the soil and the handy work of man; the trades located in the society or passing to and from it to other societies; the stores, the factories, the roads, the water ways, the caravans of old, the trains and steamships of today. The systems overlap here as in the organism. For the freeness and fulness of exchange it is necessary to have a universal standard of value, the money of the market. It is proper also to have a plan for the transmission of wealth from generation to generation. These must be determined by the regulating system. While the medium of exchange is fixed by the regulating system the judging of the relation of various products to this standard depends upon news from various trading centers which come through the communicating system. In society there is in the third place the communicating system. It is like the nervous system in man. Simple it may have been in former days, the rumor passing from neighborhood to neighborhood, the postman's visit at rare intervals, but bewildering in its complexity in our modern days, as the modern especially the American man's nervous system is high strung and complex.

compared with that of the ancient, especially the oriental man. The social nervous system has mails, telegraphs, telephones, telephones. The marvelous daily press is itself a complex communicating system, it has its agencies for gathering all kinds of news commercial, political, social, religious from all parts of the world, it arranges the news and comments on it and directs thought on all subjects in its editorial centers; and it then has its many agencies for scattering the whole broadcast among the people. An individual may be a part of several different channels, a terminal cell and a mediating cell as well, a teacher, a preacher, a writer of books, an editor of a paper, a member of various clubs or associations for various purposes of influencing public opinion, of communicating psychical influences.

In society there is in the fourth place a regulating system; it is closely allied with the communicating system, may almost be confused with it in many instances, as the brain is a central office of the nerve system. But in the central office there is that mysterious force the commander in chief, the personality we call a man, the man presiding over the nerves. This regulating system in society is the power of control, the control by public opinion, by the State, by the school, by the Church, by the parents. In every highly organized society there are rulers and the ruled, leaders and the led, we may call them kings and subjects, generals and the army, governors or presidents and the people, makers of public opinion and the holders of public opinion, we may call them what we choose as long as we recognize something like a controlling system, regulating the whole society as the brain unifies and regulates the body.

These analogies of society to an organism belong to all society, and of course to the particular society of the Bible. This like all society will be composed of individuals arranged in groups and systems, co-operating with one another for the common welfare, and the degree of welfare will depend largely upon the degree of co-operation.

A further element of general society applies equally to the particular society of the Bible. When we go beyond the question

What? and ask the question How? of any subject, we find that difficulties grow upon us. It is easy to recognize the cells in an organism, the individuals in a society, and that they are grouped in different parts and systems, but when we ask How do they become so grouped? how do the living cells become grouped in the stomach or in the nerves? how do individuals become grouped in the sustaining system or in the communicating system? we face a bewildering but fascinating subject. The cells in an organism are grouped in two ways, either by spontaneous action that is by their inherent nature, or by the necessity of outward conditions. This explains perhaps a little, but it is very little. Huxley quaintly says "When we do not know anything about the cause of a phenomenon we call it spontaneous". Life itself has been described as the harmony between the force within and the many forces without our organism. So life builds up its own organism by the inner force adapting itself to outward conditions.

When we come to consider how the many individuals group themselves into the organs and systems of society, these two elements, the spontaneous and the coercive are supplemented with a third, the intentional or voluntary. Man is said to be a "bundle of wants". He is certainly a bundle of needs; when he becomes conscious of these they are wants, but frequently he wants greatly the things he does not need, often wants most the thing he needs least. The needs of his bodily and mental life are the spurs of his activity, needs real or imaginary, become the wants that stir to action. Wants arising from his bodily life seek satisfaction in all grades from unrestrained animalism to perfect bodily health. Wants arising from his mental life seek satisfaction in all grades from the superstitious fear of the physical, to the large mastery of it. Wants arising from his esthetic nature seek satisfaction of all grades from pleasure in the hideous, in bold colors and loud sounds, to delight in beauty and music. Wants arising from his religious nature seek satisfaction of all grades from fetishism to spirituality. Wants arising from his social nature seek satisfaction of all grades from wolfishness to brotherhood. Wants arising from his capacity to hold possessions seek satisfaction of all grades

from poverty to wealth, even to the highest satisfaction he is capable of in this line, to the trusteeship of wealth for the general good. These varied wants of man are met by the provision of the wide earth in which he dwells, or of the special part of the earth a particular society makes its home, met to be lavishly or grudgingly supplied. The coercive force of circumstances by satisfying and as well limiting these wants, has its binding power in society. The intentional or voluntary element is also awakened and grows influential as the other elements flourish.

In society, as in the organism welfare consists in a fair proportion between the various systems, of course the sustaining and the distributing systems are more bulky than the more delicate and finer communicating and regulating systems. Of the population of the United States 35 per cent. are engaged in agriculture, 24 per cent. in manufacturing and mining and 16 per cent. in transportation and commerce. In Holland and in Germany about the same proportion prevails. But in England only 10 per cent. are engaged in agriculture, and 13 per cent. in commerce, while 59 per cent. are engaged in manufacturing, and in France the reverse condition prevails, 44 per cent. are engaged in agriculture and 32 per cent. in manufacturing, and only 9 per cent. in commerce. Both the intentional and the coercive evidently have a large effect together with the spontaneous, in forming these important systems of society.

But it is not alone in the great systems of society but in its many complex and minor groupings as well that these three elemental forces have their exercise. There are certain greater and lesser aggregates, that the spontaneous and coercive elements rule, those of race, of nationality, of common ancestry, of particular families, of all blood relationship. There are other greater and lesser aggregates that the voluntary elements rule, those of friendship, clubs, societies, political parties, of religious bodies and particular churches. There are other greater or lesser aggregates that all these elements, spontaneous, coercive and voluntary bring about, the rich and the poor, the learned and the unlearned, the socially high and the socially low.

An organ of society differs from an aggregate in that it embraces the occupation of man, it performs a social task. A man earns his living, if he earns it at all, by doing something for society. In the formation of organs all these elemental forces generally continue though with varying degree of power. Men enter their life occupation, their trade, profession, business of any kind frequently by birth, spontaneously, sometimes by coercion, they must do something and this is all that offers, often by choice, of many employments they choose the one best adapted to their taste. So farmers, storekeepers, factory workers, teachers, clergymen, judges, governors, are formed.

An individual is not confined to one aggregate or even to one organ. So aggregates cross and over-lap each other, so organs are interrelated with each other. In proportion to the many sidedness of individuals and the interlacing of aggregates and organs is the firmness of society against outward shock or inward disruption. If, for example, the wealthy aggregate is bound together with the poor by ancestry, friendship, political parties and church relations, the whole society is much stronger than if each aggregate were a class by itself. If the capitalist aggregate and the wage earner aggregate are bound together in the organ of making or transporting things by mutual respect, just dealings and in the conscious purpose to serve the general welfare, they strengthen the bonds of society and make it richer not only in material things but in the higher values of manhood. So a church including all classes in its membership or brotherhood, the rich and the poor, the capitalist and the wage earner, the learned and the unlearned, is a strong band of society, while the one having only the rich, or only the poor, in its membership is a weak bond, does but little for society as a whole.

While there is much ground for the view that the bodily forces are the bond of society, it is quite clear that the social nature of man lies in his like-mindedness with his fellows. The bodily appetites of hunger and love are strong forces in the history of man, in the maintainence and distribution of the race, in securing sustenance through industry, enterprise or migration, in seeking

the best health conditions, and in continuing the existence of the race through the difference of the sexes. Whatever social theories are being considered hunger and love are steadily at work moulding social conditions. Still the mind is the basis of personality. The likeness and difference of mental characteristics in the social persons are the ground and cause of unity in society. There is a comity of interest in their free exercise and development, society becomes more complex and fruitful in endowments and prospects as this freedom is attained, as is seen in the social condition of free United States compared with that of restricted Russia. Special individual tastes and aptitudes cultivate themselves by pleasure in exercise, find the rewards of success and so combine in social values, forming the organs of society and fully and freely carrying on their functions. The regulation of the bodily appetites is by the mental nature, and thus the two form the structure of society.

Sympathy, arising from resemblances and differences of the mental nature, the like-mindedness of man, is the main force in society. Drive a hundred discordant men and women of different races, languages and religion into a small territory, as an island in summer seas, and at first there would be no society, they would hold aloof from or battle with each other. But all the elements of society are there, coexistence in the same territory, upon which they are dependent for continued existence, means of communication, they can speak their thoughts and feelings by common words or signs. Like-mindedness springs into exercise, and sympathy arises. Companionship is pleasurable in itself, besides it secures safety from common dangers, and increase of comfort by helpfulness and co-operation.

The sympathy which is the basis of society is evidently of three kinds. It is first instinctive, drawn into exercise by common wants and experiences. It springs from the association of beings capable of it in circumstances calculated to draw it into exercise. The exercise of sympathy awakens kindred tastes in certain directions, and powers of gratifying them are found in mutual encouragement and helpfulness. Thus not only aggregates but organs

arise, the skill in hunting, boating, riding, the making of tents and houses, and their adornment.

The second kind of sympathy is the traditional. The American society is largely bound together by the traditional sympathy for our mode of government and life arising from past generations.

The third kind of sympathy is the rational and moral. The progress of society depends largely upon the sympathy of all classes for each other, as we discern that this is the only wise and good outcome of man's like-mindedness. The like-mindedness of man with man arises from his like-mindedness with God, it leads to the real brotherhood by recognizing the true fatherhood of God, and so brings in the Kingdom of God to the race.

It is evident that societies formed in different localities will have similar features, that the spontaneous forces and the outward conditions, together with the volitional forces will form all societies in large measure like each other. It is also evident that different societies will have varied features, that the like-mindedness of man will take different exercises from varied surroundings, that these peculiar sympathies will be handed down through succeeding generations and give the basis for varied national and moral social ideals and growths. The Aryan race is said to have had various migrations into different lands, each migration conquered the original inhabitants, held them in subjection and took possession of their land and made it the new home for many generations. The varied societies thus formed men alike in many features, and unlike in many others—unlike especially in the spirit of life. The Hindu was contemplative, the Greek was active, the Roman was domineering, the American today is enterprising, and the spirit of the life in the society as in an organism, has large influence in its bodily formation.

From this modern sociological standpoint we can take an intelligent view of the particular society of the Bible. It will be in large measure like all other societies, but it will have also a distinct spirit of its own which will give many features unlike the varied societies with which it comes in contact.

Three of these prominent features peculiarly its own are easily

discerned in its earliest stages. The first is their conception of God and of their relation to Him. This conception grew out of the natural revelation not only, as all other human ideas of God must grow, but especially out of a supernatural revelation He made to men adapted to receive it. The supernatural revelations recorded in Genesis were made to individuals largely for their own sakes, and more in number and more striking, in character were made to Abraham than to any other one person. Still only eight were made to him and these at widely different periods of his long life, and for the last fifty years of that life there is no hint of any special revelation made to him. These varied revelations were accompanied by commands and promises. Of Abraham it may be said that he believed every revelation of God, obeyed every command given him, and relied upon every promise made to him, and that he had to sustain his faith for the last fifty years of his life only the memories of former revelations, commands and covenants. He well deserves the name, the father of the faithful. Of him it must also be truthfully said that in many of his social relations there were glaring defects according to all modern ideas. He came out of the primitive society then prevailing with many of its manners and ideals as part of himself. This new revelation of God led him to govern his life and that of his family by his faith. The supernatural revelation of God was progressive. Abraham knew but little, he was at the beginning, we are at the culmination, and even at the beginning and with the little given him the social result began to be manifest. He had a new sympathy for his family, an instinctive sympathy aroused by his peculiar knowledge of God and his relation to Him, which became a rational and moral sympathy as well and made the family somewhat different from all other families of that time. The family itself soon found a new bond of sympathy for each other under the influence and by the teachings of Abraham. This clanish feeling grew with succeeding generations, the sympathy, instinctive and rational, with Abraham became traditional as well as the years passed on. In the particular society of the Bible we find from this point on, that the family and national spirit had a

peculiar strength and quality from the knowledge they possessed of God and from the relation He bore to them. They were from the general family life originally, and were in close contact with the general family and national life through their long history. Many features of the general society were found in greater or less degree and varying with times and circumstances in the particular society, but this peculiar bond made the family and nation somewhat different in inner spirit and in many outward forms. They regarded themselves the peculiar people of God, they therefore bore peculiar relations to each other. The like-mindedness of the race had an additional force, and quality in the like-mindedness of the family of Abraham in successive generations and continues to this day in the Jewish race.

With the peculiar bond of this like-mindedness there alas, grew up also a separation in feeling from all the rest of mankind, a disdain and contempt for others, foreign to, even the very reverse of the feeling God designed when He made the special revelation of Himself to Abraham. He told him plainly that He selected him and blessed him, that he might become a blessing to all men. This Abraham failed to impress upon his family and his descendants, that the brotherhood formed in them was to be formed through them among all men. The conception they formed of God and of their relation to Him they were to hold in trust for all mankind; instead they grasped these alone for themselves. Making a wrong application of the spirit of brotherhood it lost much of its power, but still through all the particular society of the Old Testament the tie of brotherhood among the Jews was strong, and in the New Testament it became still stronger in those coming out from the Jews into the Christian brotherhood. It is this tie of brotherhood growing out of a peculiar knowledge of and relation to God that characterizes the particular society of the Bible in all its stages and that God by His dealings with the people and by prophets and apostles, chiefly by Jesus Christ, His Son, strives to purify and strengthen and broaden to take in the whole race of mankind.

The second prominent feature peculiar to the particular society

of the Bible easily discerned in its earlier stages is the estimate given to women, and the sanctity of marriage. The names of the mothers of the Jewish race are mentioned in the concise history as well as those of the fathers, and they are women worthy to be named; this fact alone distinguishes this early history from that of other races and nations. Vivid glimpses are given of the general society then existing in its estimate and treatment of women which afford a dark back ground from the bright and lofty place she holds in the new society, and also casts some shadows upon it. Coming out of such social standing she does not at one step reach her proper place, not even that given her in modern Christian civilization, but she makes a fair start in that direction. We may find much to criticise in the fathers of the race, Abraham, Isaac and Jacob, and we are not at a loss for such material in Sarah and Rebekah and there is some little fault to be found with Rachel, but the life-long affection of each married pair gives to woman and to marriage a new meaning and sanctity in the early stages of the particular society of the Bible, which are cultivated and developed by God in His training of the people through prophet and apostle, and especially by Jesus Christ, His Son.

The third prominent feature of the particular society of the Bible easily discerned in its earliest stages is the view taken of material wealth, of worldly prosperity. Abraham was promised a rich and beautiful country for his descendants. In his life of wandering under God's direction he acquired great possessions. When he feared these would pass from his family by the prevailing laws of inheritance, God assured him they would descend to his son. Isaac in the quiet life he led held and increased his inheritance, and passed it on to his son. Jacob starting out with comparatively little, promised God to give him a tenth of all He should bless him with. He had his own way of getting and keeping things, and when he returned to his home land he had great riches, the tenth promised was doubtlessly given, we do not know how, and it must have been a fortune of itself. That the service of God was to lead to worldly prosperity, that the promises of God included material wealth, is seen at the first glance; that

this view has never been lost sight of in that peculiar race goes without saying, and that it is somewhat prominent in the ruling spirit of Christian civilization today, must readily be acknowledged. But that this view of wealth did not justify Jacob in some of his "tricks of the trade" is equally evident; and also it is evident that properly held it is the very reverse of the modern saying "business is business and religion is religion"; that instead of making business separate from and independent of religion it makes business a part of religion and absolutely subject to it. They regarded themselves as stewards of God with regard to their wealth, in acknowledgment of this they gave a tenth of their income to the Lord. The first trace we have of this striking feature is in the case of Abraham and Melchisedec. It may have been, probably was adopted from some such custom in general society, but here it is voluntarily made by Abraham in an important event of his life, and of a large amount of wealth. So in the case of Jacob. In later days we find the principle carried out by the nation in supporting the government, a king being regarded in later times as the vicegerent of God, in supporting the worship of God and in the care of the poor. It prevailed from the beginning of the particular society in the Bible throughout its long history, among all classes, the rich and the middle classes as well. If it should prevail today the very rich would find in it an excellent way to enlist their surplus wealth of income at least, in the service of society. The thoughtful world has generally agreed that while the Greeks excelled in the love of beauty and the Romans in love of power, the Hebrews excelled in the love of righteousness. This race characteristic is seen in its beginning and is fostered by the three prominent features we have just considered. Abraham and his descendants were governed largely by their conception of God and their relation to Him.

Their views of right and wrong, their conduct with reference to right and wrong, had to take in the supposed judgment of God, and its bearing upon His relation to them, whether it would alienate or please Him. Then too they in their common relation to God were in a peculiar sense brothers to each other, and the

right and wrong of views and conduct has to take in the spirit of brotherhood. The relation of the sexes in society and the place accorded to woman-hood afford a standard for judging of the righteousness of any social attainment, and according to this standard the Hebrews began well and have continued well through their long history. A club made up of university men in all kinds of business in a large city recently concluded after a full discussion that the Hebrews not only had business ability but that righteousness was a very large element of this ability, their word of description and of promise could be relied upon. The popular opinion might not readily accept this verdict of men in the higher ranks of business, but the great success of the Hebrew race generally in the various lines of business, particularly in banking, must be acknowledge as favoring this claim to their credit, their righteousness in dealing. In the case of Jacob and Laban we not only see wide knowledge and keen dealing on Jacob's part, but that he cherished through the long experience, as he claimed when he reviewed it as he parted from Laban, that he had given him a square deal, that he only took away what was righteously his own. That sense of righteousness may not have been so fine as we would expect it in this day, but he shows that it had a prominent place in that early and striking business transaction.

## CHAPTER XI.

### HEREDITY.

Two great words in sociology are Production and Reproduction. That the growth of any society depends upon the production of food and the shelter of the land it inherits, is evident. If the land is fully taxed to supply the needs of its people, some other land must be taxed or the society becomes fixed. Lands that will support but small numbers of people can never become the seats of high civilization, unless they make large drafts upon the production of other lands. The effort to make these drafts may conduce to civilization, as in Greece and Rome of the ancient world and in England today. Reproduction, the society growing in successive generations depends upon its being well fed and well housed; and the kind of generations whether strong or weak, intelligent or unintelligent, cultured or uncultured depends upon the native stock in its treatment of its home land, and upon the kind of new blood it draws from other countries. The two words are interrelated in so many ways that it is difficult to consider them separately.

It is so also with the two kindred words Heredity and Environment. Each word considered separately seems to be the overshadowing word. Both must be considered in their relation to each other. The Bible has large bearing on sociological questions and has great sociological data of its own since these two great truths run through it side by side. If evolution, as we have seen, is based largely upon heredity and ever results in fulness of life, we may be sure that the supernatural revelation of God, and His personal training of a particular society, will not check but rather increase this result. Since God has formed man a social being and has

implanted in his nature and surroundings the forces and laws of his social development, we may be sure that He will not set these aside, but will rather bring them out into greater clearness in His dealings with the particular society gathered and influenced by a special revelation of Himself, and that He will thus more clearly and fully set them forth for the advancing welfare of the race. God having established the law of heredity will surely use it in advancing the race, and will make specially clear and full use of it in developing the particular society of the Bible. The more fully we know what the law of heredity is, the more fully we will be able to understand God's use of it in Bible sociology, and what use He designs intelligent society to make of it in promoting its advance in Christian civilization.

Students of the subject are far from agreement as to the elements of heredity. It is a confessedly difficult subject and requires a wide range of investigation. Besides this law as other laws of life, both of biology and of zoology, can never be found working alone cannot be examined solely by itself but as it is mingled with other laws. We recognize that marked race distinctions as for example, those of the Arab, the Jew, the Roman, the Englishman are largely due to heredity, though there are many other strong forces, such as the nature of the home country, the employment in gaining a livelihood, the customs, language, government and other kindred elements that have had great influence in the matter. We generally look backward on this subject, though the stimulating way is to look forward to the coming race. But looking backward to particular societies or races prominent in history we may trace their growing prominent characteristics through heredity, thus the Greeks preserved and fostered their intellectual culture and their love of the beautiful, the Romans their dominant will in the government of the world, the Jews the spirit of righteousness in the social relations. We recognize that all mankind by general heredity have faces, but that the color of the eyes, the slope of the forehead, the color of the hair, the form of the nose, mouth, lips and chin, the shape of the skull and the poise of the

head are very largely matters of heredity from a particular and quite near by ancestry.

We recognize also that we all have dispositions, but the particular disposition each one has, whether cheerful or depressed, he has either cultivated himself, or has inherited from his parents, probably both. We all have mental and moral tendencies, but the particular tendency to mental dulness or brightness or to moral order or waywardness comes from some nearby ancestor, or we have cultivated it, or both.

There has been a discussion as to whether acquired characteristics can be transmitted by heredity, and strange to say those drifting toward materialism deny it. Weismann says that the basis of heredity is a material substance carried in the reproductive organs which he calls germ plasm. This germ is handed down from generation to generation without any possible change. The individual cannot change it, no peculiarities he can develop can affect it in any way. Hence environment plays no part in heredity, acquired characteristics cannot be transmitted. Reed also claims that environment does not affect heredity, that parental ill health due to bad sanitation, want, hardship, intemperance, or disease does not affect the children. He claims that those exposed through many generations to malaria do not become dwarfed by it, that the weak are swept away; that the strong become resistant to it and immune to it; but this was written before it was known that malaria was not evil air at all but a fever transmitted from victim to victim by the festive mosquito who rather enjoys nipping the strong if he is not too lively for him. On the other hand there are some writers upon heredity who reduce it to a farce by applying mathematics to it. Galton's famous Law of Heredity calculates it exactly as we measure wheat or the sweep of a planet. The law is that the proportion of the heritage contributed by a parent in the  $n^{\text{th}}$  generation is  $(\frac{1}{2})^{2n}$ ; each parent contributes on an average  $\frac{1}{4}$ , each grand-parent  $\frac{1}{16}$ , and so on to the  $n^{\text{th}}$  generation. The descendant of an officer in the Revolutionary War would thus have only  $\frac{1}{256}$  part of his ancestor's patriotism, or according to the fantastic theory of Oliver Wendell Holmes in "Elsie Venner"

that our ancestors take turns in controlling us, he would have just enough patriotism for a Fourth of July celebration with a little left over for Washington's Birthday. "In us mingles the blood of a thousand generations", but this gives only general heredity as that of the Anglo Saxon race. If we go to divide it up for particular heredity by the use of Galton's law we end in an absurdity, we try to account for each drop of blood. But it is quite evident that neither materialism nor mathematics have much to do with such a problem.

On the other hand in favor of the transmission of acquired characteristics Darwin says in his "Origin of Species" that "organic beings must be exposed during several generations to new conditions of life to cause any appreciable amount of variation; but when the organization has once begun to vary it generally continues to vary for many generations". Hugo de Vries in "Evolution and Mutation" shows that the processes by which new characteristics are produced in living organisms consist often in leaps and jumps, popularly called sports. These mutations play an important part in the evolution of species being matched by chance, and then preserved by heredity through resulting generations. Luther Burbank the wonderworker of science in plant life disproves over and over again that acquired characteristics cannot be transmitted, by transmitting them. He says: "Heredity is the sum of all the effects of all the environments of all past generations on the responsive ever moving life forces, it is a record kept by the life principle of its struggle onward and upward from simpler forms of life. Heredity is the sum of all past environments, crossing goes beyond "survival of the fittest" and "natural selection" and is the principal cause of all the existing species, and varieties of vegetable and animal life of earth and sea and air". Burbank by substituting plan for accident, and artificial for natural selection and on a large scale copying the prodigality of nature rather than the selection of a few changes as made by former experimenters, and by selecting the results of mutation in evolution, is able to perfect in the course of a few years new varieties of plant life that otherwise might take thousands of years to

develop or by the doctrine of chances might never have developed at all; but it is by the heredity of acquired characteristics. Giddings catches a glimpse of the same law in the higher ranges of man's mental life when he says that "the gains of parents made through the discipline of life are transmitted to their children, much more the gains made by their own efforts and the good offices of their fellowmen. By popular education civilization may not only store the mind of one generation with knowledge but so expand the intelligence of generations unborn". Whoever takes a wide view must conclude that high civilization not only inherits the stores of knowledge discovered in the past and the achievements of the acts, but that it is itself a quickened mind and an advanced moral nature which it has become by heredity. The gains of the past have quickened the power of gaining. The power one generation possesses of finding out and controlling the forces and laws of nature is an acquired characteristic transmitted by heredity, it is impossible that the most intellectually gifted race just at the point of emerging from barbarism should possess it.

But this general heredity is a more easy problem than the particular heredity of family life. A single generation does not acquire characteristics sufficiently to transmit them, and the two parents of any single generation are not generally alike. In the case of intemperance there may well be room for discussion. Frequently both parents do not become confirmed in intemperance before the birth of the children; even if they do that is but for one generation; and the tendency may require several generations to be transmitted. But if both parents are intemperate and these come from several generations of intemperate parents the tendency will be very apt to be transmitted. Environment too, as we have seen, enters into the problem, it usually is in the line of heredity and then confirms it. Which is the stronger can never be decided, we have already seen how absurd it is to apply mathematics to the problem. If the children of virtuous and vicious parents are interchanged the blood of each is not transformed by the changed conditions, the novelists who know something of human nature tell us that story often enough. If one adopts a baby into his

family he would be far from wise if he did not carefully inquire into the parentage of the child. The far famed cases of the Edwards and the Jukes illustrate both environment and heredity, with the emphasis upon the latter. The father of Jonathan Edwards was a minister and his mother was the daughter of a minister, the home life of succeeding generations was Christian. Of their descendants there are over three hundred college graduates, fourteen presidents of colleges, over a hundred college professors, a hundred ministers, missionaries and theological professors, a hundred lawyers, thirty judges, sixty physicians and sixty authors who have published one hundred and thirty books and edited many papers and magazines. There is evidently some intellectual and moral heredity here. On the other hand the Jukes family had descendants too, and of course an unwholesome home life. Of their descendants over three hundred were paupers, four hundred were physical wrecks by reason of vice, sixty-nine habitual thieves, one hundred and thirty were convicted criminals, eight were murderers, and of the twelve hundred descendants only twenty learned a trade, and ten of these learned it in a state prison. There is evidently some intellectual and moral heredity here too.

The sayings, "To train a child you must begin a hundred years before it is born", and "To reform a man you must reform his grand-father," have a large measure of truth in them. At first sight they seem very discouraging sayings, but if instead of looking backward we look forward, if we have the far view of an ancient Seer of Israel and the confidence in the laws of God taught by Christ and His Apostles, if we look and work together with God, using wisely heredity for future generations then they are sayings full of incentive for the coming Kingdom of God. The law of heredity is the same in the lower grade of vegetable life, in the rising grades of animal life, in the rising grades of man's life, physical, mental, moral and spiritual. It has been the law along which great advances have been made. We cannot conceive how advance could be made without inheritance of results and heredity of powers. It is not conceivable that God's law of heredity should

run through all grades and stop short of the highest grade of man's life, his social life in fellowship with God and with his fellow man, the life in the Kingdom of God.

There are some things indicated in the story of the fall of Adam and Eve in the Garden of Eden that are strikingly in line with the principles of heredity. A striking feature in the account is that they fell before they had any children. This fall, as we have seen, was from moral innocence into moral perverseness. It was accompanied at once as by its shadow, with a sense of guilt. The first act of perverseness was followed, as cause by effect, by acts of kindred perverseness, confirming the character as it adapted itself to its changed circumstances. Thus an acquired characteristic came into being, and grew stronger according to the sensitiveness of their fresh new nature. How long it was before they had children we are not told, but the children when they came to such parents would be like them not only in natural gifts, but in acquired characteristics, and would be in the same general environment, and under the training and influence of parents having such acquired characteristics. Now as we look backward from our present condition it is very easy to see the working of the general law of heredity; the passing on of acquired characteristics from generation to generation, in the prevailing moral perverseness of the human race. The generally recognized fact that a sense of guilt follows the exercise of moral perverseness in new or extreme ways, distinguishes it from a mere mistake of judgment, the one is an error, the other is a wrong. Whence does this moral perverseness come? Each individual who carefully reflects recognizes that it was present in the earliest dawn of his consciousness, that he was morally perverse when he first consciously began to be. Each individual who carefully observes learns that he is not alone in having moral perverseness, but that all his fellows with whom he comes in contact have it in some degree or other. Careful observation has not been able to find any portion of the race existing today free from it. As far back as we may go in history we find indications that moral perversity existed in the primitive man, and in primitive society. The question is simply a question of

heredity, and it takes us back to Adam and Eve, our first parents, they have transmitted their acquired moral perverseness to their descendants. Had the result of their probation been the reverse, had their moral innocence been confirmed into moral virtue by prompt and repeated obedience to proper authority, the principle of heredity would have transmitted that acquired characteristic to their descendants. There are all degrees and directions of the heredity of moral perverseness as of every thing else. In all the works of God there is infinite variety, here, as in all other fields where evolution can be traced, there are no two individuals exactly alike in moral perverseness; but the variety is within the limits of kind, all individuals have it in some degree or form. It is also so wedded with physical and intellectual traits and it is so influenced by changed circumstances and employments, that there need be no wonder that from the same parents two such widely different characters as Abel and Cain should have descended; the different modes of living, tending flocks, the roving life, and tilling the soil, the stable life, the source of so much antagonism in the history of the race, simply confirmed the hereditary distinction; nor that Seth should have been more like Abel; nor that from three such diverse parents as Shem, Ham and Japheth widely divergent streams of descendants should have flowed so they can be traced in history. Still this divergency is within the limits of moral perverseness; and it clearly indicates that by heredity this moral perverseness may be changed in hue and intensity but cannot be destroyed. There is however inspired a hope from all the transcendence and immanence of God we have traced in theistic and Christian evolution that the need arising here, as in other stages of the upward progress in all nature, God may become more immanent; and that then the principle of heredity will be used to lift out of moral perverseness and confirm in moral virtue through succeeding generations. That the fall of Adam from innocence to perverseness has resulted disastrously, morally, is consistent with its effect of intellectual advance in knowledge, man has not become better by it, but he certainly has become wiser; and it contains in its bosom the possibility of his becoming

better by the inflow of the divine nature to save him. There are certain virtues in a redeemed man whose existence cannot be imagined in an unfallen man.

The mingled blessings and cursings by Noah of his three sons need not be regarded as in any sense a God given prediction, they were evidently based upon the traits of character revealed in the preceding incident, but which existed prior to that and had been long observed by the father, and they simply expressed his judgment of the future career of the sons and their descendants. Many a father today need not be as wise as Noah seems to have been in many ways in order to make the same kind of prediction concerning his sons, especially if they are already married and have families. But all such human judgments of the future are based upon the laws of heredity, if they have any probability or force in them at all. In the case of Noah if we can be at all sure that Japheth includes the Aryan race, that Shem includes the Hebrew race, and that Ham includes the Negro race the human foretelling seems to have been unusually wise, so remarkable in its long and wide sweep as to become a God given prediction; and in any such case it is a most remarkable instance of the permanence of the forces of heredity, the law He had established; and in such case it was much clearer and more farseeing than it was possible for Noah unaided to have, and so it becomes a prediction.

The supernatural revelation of God to man takes a new form and makes a great advance in the case of Abraham. The history shows God calling Abraham from his home land and from his kindred in order to make a covenant with him, a covenant of grace it may well be called, an all embracing covenant surely, for "I will be a God to thee" includes all that God can be or do for man, includes everything man needs, and it is most significantly added, "and to thy seed after thee". This covenant of grace embracing everything man needs includes God's use of His great law of heredity, in nature which runs through all degrees of life on the earth and finds its highest sphere in the life of man in society. Two features are quite striking in the history of Abraham and Sarah his wife in their bearing on the subject of heredity.

Abraham at the beginning was promised that he should be the father of a great nation, that his seed should be as the dust of the earth, as the stars of the heavens for multitude, that he evidently through his seed, should be a blessing to all the families of the earth. A very large element of the covenant, "I will be a God to thee" was that striking blessing to a man of great vitality and noble ambition, "you shall be a father," and yet Abraham and Sarah passed through their prime, and remained childless. Sarah, whose remarkable beauty and charm more than once brought her into grave danger, seems to have been protected by God from the polluting touch of man, even of the arbitrary Kings, Pharoah and Abimilech who sought her, each in turn for his wife, one in her youthful days, one when age had not yet robbed her of her attractiveness; and so the life long wife of Abraham she passed beyond the child bearing age, childless. The long delay in fulfilling God's promise led them to try to fulfill it themselves in a way questionable even to them, though allowed by the customs of the age, and Ishmael was born to Abraham by Hagar, Sarahs maid-servant; but God assured Abraham that Ishmael was not the promised son. The long delay often led Abraham to entreat God, but these entreaties only led to the more emphatic renewal of the promise and to further delay, until the laws of nature seemed to render a child impossible; and still the promise was renewed. Thus faith in God was cultured by long and severe trial until at length the son of God's promise, Isaac, was born of Sarah to Abraham. Through the long lives of Sarah and Abraham, through God's protecting, leading, blessing, trying them in the line of a promised child, they had acquired a characteristic, faith, which in their advanced age they transmitted by the God established law of heredity to their son, Isaac. Had Isaac been born earlier, he could not have had that bent of faith so remarkable in his life, by heredity from his parents, for they would not have had it to give to him.

The second remarkable feature in the history of Abraham and Sarah in its bearing upon the subject of heredity, is circumcision. It is probable circumcision was observed by the Egyptians and other oriental peoples in very early times, and probably for hy-

gienic reasons, though it does not seem to have been necessary for health in any clime, nor ever observed generally by any particular race. This circumcision God selected and appointed as the sign of His covenant with Abraham. He made it a necessary condition of the family and national life of the particular society, He gathered about the special revelation He made of Himself. The significance of it was with reference to the promised seed. Abraham himself, though advanced in life, had to be circumcised a year or more before the birth of Isaac, the son of the promise. The rite, the sign of the covenant, emphasized that the propagation of the promised life which was to be a blessing to all the race, must be pure. It fostered cleanliness and purity, and especially helped to secure the control of the sexual passions, these hygienic ends were secured; in addition it secured a line of descent in the covenant relation and symbolized both God's great gift of life in succeeding generations, and specially the consecration of the particular society to God in the highest function of man and woman, the propagation of their kind. This external token of the covenant made by God with Abraham and his seed may well be called the Patent of Nobility of the Jewish Nation, and its real significance is in the line of heredity. That the rite has been abrogated by the perfection of the promised life in Christ, and that Baptism has taken its place in the Christian church, does not set aside the value of heredity in the covenant of grace. Here as always God advances not by throwing away the past, but by building upon it; the promise is still to His believing people and to their children even to the thousandth generation.

It seems at first blush a little out of the line of heredity that two such diverse characters as Jacob and Esau should have been twins; but upon further reflection we see that it is a fine instance of the "crossing of traits"—frequently a prominent feature of heredity. That Isaac was inactive and contemplative is quite evident, his getting a wife was put off a great while and was then a very calm affair on his part. Rebekah on the other hand was active and adventurous, she readily took a great risk in going to a lover she had never seen. They too as with Abraham before them,

were cultured in their faith by the long delay in the coming of the promised child. Then came the twins. As is frequently the case special love is given to the opposite qualities of character by parents for their children, and often this is a reflection of their love for each other. It was so in this case, the slow and meditative Isaac admires and loves Esau the hunter, whose activity and daring are a reflection of his wife, and Rebekah loves Jacob the reflection of Isaac. It is a case of the crossing of traits; though we soon find that Jacob has a good deal of the Rebekah mingled with the Isaac in his nature.

Jacob became the father of the twelve patriarchs the heads of the twelve tribes of Israel. Abraham, Isaac and Jacob how distinctively their lives are pictured in the concise narrative, and their traits of character, how clearly they rise in view as the men face the varied circumstances of their lives. Sarah, Rebekah, Leah and Rachel the mothers of a race are women of beauty and charm and strength, who have left their impress upon their children to the thousandth generation. What view shall we take of that far gone day, and its Bible record? Some students say that in the late day of the nation's life the people became so conscious of their peculiar traits of national character that their literary genius projected them back as belonging to a mythical ancestry. A whole chapter has been given to this general theory, and it need not now be discussed. But what a commentary it is upon the subject of heredity. The traits of character not only in the late years of the national life but prevailing today among a race scattered the world over, are so marked and distinct from the race traits of other nations that these men and women of that far gone age are recognized as their ancestors, as being the source of the faith in one God in covenant with them; of the clear line of descent through pure marriage; of the business ability combining righteousness and shrewdness; and of the material wealth and the long life as the favor of God to His acknowledged stewards.

Since God has established the law of heredity in nature it is not to be wondered at that he should express it clearly in the moral law. It is strikingly stated in the second of the Ten Command-

ments and must be inferred in several others, notably in the third and fifth. In the second commandment man is forbidden to practice idolatry in any form. In regard to the position of God it can make little difference to Him what we think of Him.

"God doth not need either man's work or his own gifts.

"His State is Kingly, thousands at his bidding speed,

"And post o'er land and ocean without rest".

But in regard to the heart of God it makes vast difference what we think of Him. The good father or husband is not jealous of his own position or honor, but mainly of the welfare of his loved ones, his jealousy seeks to guard his children and wife from the degradation and ruin of a fascinating corrupter. So God jealously guards his people from the degradation of idolatry, which has always been so fascinating to mankind; and in order to do this most effectively He appeals to them through the law of heredity. It is the strongest possible appeal that can be made to man and woman "for the sake of your children". Do not corrupt yourselves for your corruption will descend to your children. Cherish lofty and pure views of God and serve Him, for this uplift of character will descend to your children. The whole heathen world and the whole Christian world today afford a striking commentary upon this clause of the second commandment. Here also as in nature everywhere it is difficult to separate heredity from environment, from the influence of parents over children in the most sensitive period of their lives, and from the inheritance of conditions; but here, as elsewhere, it is quite evident that heredity is a potent factor.

But in this commandment a feature of the law of heredity is brought to our attention which sociologists have not sufficiently noted. God says He will visit iniquity to the third and fourth and show mercy to the thousandth, the word generation must be supplied in each case, both are indefinite numbers, but the thousandth is the much larger number. The law of heredity has a very decided leaning to the side of mercy. Here particularly as in evo-

lution generally the uplift of the race of mankind is designed, and provision is made to secure it in the law itself. One is at first inclined to say: "I see that heredity works with absolute impartiality, but I find no trace of its leaning to the side of mercy, to the advance of the individual or of the race". Let us look a little deeper, first at the individual. A man chooses a vicious life, revels in godlessness, ignorance and vice, his wife may be of the reverse character, but we suppose she is like her husband. Their child inherits an impaired constitution, and a tendency to vice. Now if we look more deeply we see two elements of nature respond at once: first the recuperative forces within the child, second, the restorative forces without, the remedies in nature and the skill to apply them in man. Their child inherits a dulled mind and dense ignorance and godlessness. Two elements in nature at once respond, first, the innate unrest of the soul for God which may be touched into powerful action, second, the appeal and the uplift of the surrounding Christianity.

Let us look now at the race. It may be said that the limit of the degradation of mankind seems to be fixed, but the limit of progress cannot even be imagined. How far the race will advance in the knowledge and the control of nature, how far it will advance in social fellowship and in fellowship with God, all that is involved in the Kingdom of God on earth and in the future life the limit of all this cannot be imagined; but it is evident that all this is included in the "thousandth generation" of this law of heredity. The two elements we have seen in the individual are of course in the race. First, there is something in mankind which can never be satisfied with sensual corruption, or with idolatry, something that may be touched into strong and glorious life. Second. There is something to touch this into life. The supernatural revelation of God culminating in Jesus Christ, gathering about Himself the Kingdom Society, this is preserved and advanced by heredity. Our fathers were idolators under the gloomy German forests and on the storm swept shores of England, they were rude savages. Their savage spirits were touched into new life by the gospel of Christ brought to them by Patrick, Augustin,

Willebrord, Boniface and other heralds of the cross. Through many generations this new uplift of life has been preserved and fostered, and so has come down to us in the elevation and happiness of our Christian land. And the end is not yet. The theistic and Christian evolution looks far ahead, the coming society is the Kingdom of God; the heredity of the covenant of grace, of the mercy of God is to the "thousandth generation".

That this view of the covenant of grace embracing heredity was present in the conception of Moses is seen in his second oration which he made on delivering the book of the covenant to the elders. He says to them, and to all the people, "Know therefore that Jehovah thy God, he is God, the faithful God who keepeth covenant and loving kindness with them that love him and keep his commandments to a thousand generations". That no man need be a slave to his dead grand-father, that heredity is only a tendency to vice or virtue, though often it is a strong one, but is never a necessity, that it is only a living force but not a cast iron mould, a force that may be changed in its direction, all this is clearly indicated in this commandment, and is finely illustrated in the instance of Abraham. The commandment appeals to a man however bad his own heredity may be to change it for his own sake and for the sake of his children. If he is an idolator from idolatrous parents, he is commanded to stop idolatry at once for his own sake and for the sake of his children. The command is addressed to the will, and however enfeebled or depraved a will, one may have by heredity, it is still capable of hearing the command and of trying to obey; of hearing the voice of God calling to high duty and of relying upon the grace of God to stir to lofty endeavor. So in the case of Abraham he was called as the history narrates from a bad heredity to form a good one. We have a glimpse of Terah his father, and we see Abraham, the son, they are alike but there is a striking difference. Terah had the emigrant spirit, he left Ur to go to Canaan, but he got only half way, he came to Haran and "dwelt there"; his will did not hold out. Abraham and his followers had the emigrant spirit, they started for Canaan and the concise story shows the stuff that was in the man, "and into the

land of Canaan they came"; they reached the place they started out for, they got there. This breaking away from an old heredity thus became the beginning of a new one.

The Bible has this spirit throughout, it shows the power of heredity, calls upon one to break away from bad heredity, and then calls upon him to form a new heredity. It looks forward, seeking the uplift by the very power which without it may drag down, and in this it is in full harmony with our consciousness, the call of the natural as well as of the supernatural is to resist bad heredity and form good heredity. Heredity has its tendency in the will itself without doubt, but the clearer our grasp of its meaning, the stronger becomes its appeal to the will to choose the good, to break away from the bad heredity.

In the former part of this chapter a modern instance of heredity was noted in the families of the Edwards and the Jutes. A still more striking instance is afforded in the Bible history in the case of the Kings of the line of David, and the Kings of the Northern Kingdom. The Kings of Israel, that is of the Northern Kingdom, belonged during the two hundred and eighty years of its existence to several dynasties. The dynasties were started frequently by usurpation and assassination. Some strong but unscrupulous man grasped the power, generally the unscrupulousness can be traced in his descendants who ascended the throne, though it assumed several varieties of form and sometimes of strength as well. Always the idolatry forbidden in the second commandment can be traced. This came as did the other features to some extent from the prevailing condition of the nation, but also and more largely by heredity. Some of these kings were very great men, but whether great or little they were bad men and idolators, and a glance at the history easily discerns that in the various lines the son bore a striking resemblance to the father.

Turning now to the Kings of Judah a single line of descent is clearly described from David to Zedekiah for over four centuries, one of the most remarkable and splendid genealogies in all history. David himself came from a choice parentage, a family chosen by God from the many good families of the nation, as the source of

this line of kings. David was one of the very few men in the world's history who deserved the title of "the Great," you can count them on your fingers, Alexander, Cæsar, Napoleon, David the Great. He consolidated and established the Kingdom and enlarged it, he organized the civil service and the army thoroughly, he was on the eve of becoming a great world conqueror when God interposed. He was a man after God's own heart as King, since he always acknowledged in letter and spirit that he ruled only as God's viceroy. As Moses was God's Lawgiver, so David was God's King.

This strong king was the father of twenty generations of kings, the kingdom he established was stable, the heirs he gave to the throne were in the main strong characters, had many of his elements of strength. The concise narrative not only describes them in such a way that we may trace their tendencies of character but gives its own verdict on their reigns, some did evil in the sight of the Lord, others did right in His sight as did David their father.

When we come to arrange these two classes by themselves and examine them more thoroughly several strange features are seen. The first is a commentary on the fifth commandment as well as on the second. The honoring of father and mother in submission to proper authority as well as in cultivating tendencies of character received from them, thus prolonging a godly seed, is promised the reward of long life upon whatever land God gives them. This remains as true in the United States today as it was in Judea in the olden time. Of the twenty kings, twelve are described as evil, but when we count the years of their reign they reigned only a little over one hundred years; while the eight kings described as good, reigned over three hundred years; the average reign of an evil king was less than ten years, the average reign of a good king was nearly forty years. The reign of Manesseh seems an exception to the rule, he is pronounced as evil and the description bears out the verdict, and he is said to have reigned fifty-five years. But however this may be accounted for in other ways, a large part of the reign must be taken away from the years of evil by the reformation of Manesseh described

in Chronicles, the reformation of a strong man followed by a life of eager striving to undo the evil of his past. A significant feature of this line of kings in its relation to heredity, and peculiar to the Bible in this respect, as well as showing the prominence given to woman in the Jewish life, is that quite generally the mother's name of the new King is given as well as the father's, and often we can account for the character of the son somewhat by the character of the mother. The mother of one of the evil kings is specially stated as a heathen, another is from an evil line of kings in the Northern Kingdom, the names of other mothers of evil kings indicate heathen origin, and the only exceptions to the mention of the names of the mothers is in the cases of two evil kings; the silence seems one of reproach. In one case a good king deposed his mother from her queenly position on account of her falling into idolatry. Of the good kings some are very strong men having what may be called the Davidic character, both for strength and goodness, as kings ruling as God's viceroys for the good of the people. It is quite evident that the stability of the Southern Kingdom and its longer life were due very largely to the heredity of the David line of kings. It was a disastrous day when one of the good kings by an error of policy made a marriage for his son with the strong though evil dynasty of the Northern Kingdom; it introduced usurpation and assassination into the southern kingdom, and made the only break in the line of the Kings of David; it was hardly a break even for while Athaliah had the power for six years and reigned as queen, Josiah was the rightful king. The warning of this and other misalliances must have been recognized by the people of that time, as it is by us, of the danger of introducing a single impure parent in the line of good heredity.

While one of the genealogies of our Lord Jesus Christ traces his descent from Adam thus making him the child of the race, another traces that descent from Abraham thus making him a child of the particular people in covenant with God. Each family of the covenant people must have cherished its own purity and strength by the prospect of becoming the source of the Messiah.

This would be the case not only of the mothers but of the fathers as well, stimulated by the possibility of being the ancestors of the Great King. The prophet Isaiah describes the hope of every Jewish woman that she might be the chosen mother of the warrior who would shed no blood, neither strive nor cry in the streets but would reveal by his great counsels the universal fatherhood of God and who would by his gentle and persistent might establish an everlasting kingdom of light and righteousness over all the earth. We need not venture on the domain of theology in accounting for the human nature of our Lord, nor in any way try to explain the doctrine of the Immaculate Conception of the Virgin Mary as held by a large portion of the Christian church, but every mention made in the gospels of the mother of Jesus Christ describes her as the culminating flower of a splendid heredity, the choice daughter of the covenant people.

If we now try to account for one of most remarkable conditions of the present day we find the principle of Bible heredity strikingly illustrated and the promise "to a thousand generations" still running along its unbroken course. Since the close of New Testament times, and the capture and destruction of Jerusalem by Titus, the Jewish people have had no national organization and no national home land, they have been wanderers over the face of the earth, scattered among all nations, and they are so still today; but they have not been and are not being today absorbed by any nation, they are as separate and distinct a race today as when they were driven out of their home land twenty centuries ago, and they are still a strong race, showing no sign of being worn out by the hardships and persecutions they have endured, or of being weakened by the prominence and prosperity many of them have attained. Our own country is the gathering place of many races, and all who come are speedily assimilated, they become in a few generations Americans, and one cannot tell by dress or customs, by language, or mode of thought, by feature of face or of character from what race they originally came; but there is no power in the American nationality to assimilate the Jews. They come to us Russian Jews, Polish Jews, German Jews, speaking various lan-

guages and having various habits, the Russian, German and Polish are speedily worn off but the Jewish is not touched, the only change is that now they are American Jews. The features of the face and of the character alike persist. They have ambition to be leaders in all intellectual ranks, in politics, in financial affairs, in social life, they are loyal and good citizens, but they have no ambition to be other than Jews. They are believers in the one God who made a special revelation of Himself to their fathers, and entered into a covenant with them, and they regard themselves as His peculiar people. They do not marry with other races, but continue their vigorous existence in growing numbers and power by intermarriage as they were commanded. God in his providence is preserving them doubtless for some wise purpose of which there are many intimations in the Bible. How is He preserving them? How do these principles manifest themselves? There can be but one answer. It is by heredity. God is teaching us the power and value of heredity in his treatment of the whole race in general, and in his special care over and preservation of the Jewish race in particular.

That feature of face and to some extent feature of character may be a matter of heredity can no longer be doubted in the light of science, but our faith is slow to acknowledge that there can be any heredity in the spiritual nature. In this we show that we have not studied our Bible well, that we have regarded it a book solely of theology when it has much sociology also; that we have regarded the new birth of man as God's sovereign act entirely apart and distinct from His acts in nature, when our own Bible shows us that God's supernatural acts are based upon and take up in their scope His action in nature. In seeking to honor God in emphasizing His sovereign grace in the regeneration of the individual we have dishonored Him in limiting His covenant grace to succeeding generations, virtually holding that the children of Christian parents do not have by heredity any trace of a Christian nature. David's exclamation "In sin did my mother conceive me" shows his consciousness of having a sinful nature, was the truth uppermost in his mind in the time of deep penitence, but it was not the whole

truth even in his case; he had a godly parentage, and he had from them a godly nature. He had penitence as well as sin. Heredity is a tendency and there can often be traced conflicting tendencies, but because one tendency appears to be the prominent one in a man's experience at a particular time, is no reason to hold that it is the only tendency in his nature, surely no reason to hold that it is the only tendency in man's nature the whole time. Paul calls Timothy "my true child in the faith", and that was true, but it was not the whole truth, as Paul himself acknowledges, "being reminded of the unfeigned faith that is in thee, which dwelt first in thy grand-mother Lois, and thy mother Eunice"; and both truths only emphasize the need that Timothy should "guard that which was committed to him", and gave confidence to the prayer that "the Lord would be with his spirit".

It is not likely that any Christian parents have entirely cast out the whole of their sinfulness, what is left will be inherited by their children. But to the extent in which they are true Christians they have a nature that cannot be called in itself sinful, and this by heredity will become a tendency in their children. To hold the reverse is to go against both nature and the Bible, is to hold that God arbitrarily stops the law of heredity from doing any good in the spiritual sphere, that he endows it only with tremendous power for evil in that sphere; when he who observes sees the very reverse in nature, and he who believes the Bible sees that God's mercy extends to "the thousandth generation", and that He has absolutely set no limit to the covenant "to be a God to thee and to thy seed after thee". Our God is our Father in Heaven, His goodness extends to all the race, and in recovering mankind from sin He makes use of the great law of heredity. The covenant itself includes heredity as one of its great forces. The Bible shows it. Christian civilization proves it. The coming Kingdom of God will be its full manifestation.

Christians may well desire to be parents, may regard their children as the most precious gifts of God to them, may be assured that God's great laws in nature are in their favor and in favor of their children, and that through them and their children

he is causing to be established in the earth and to spread among all the race of mankind the "kingdom which is righteousness, peace and joy in the Holy Ghost" the only kingdom which is in its nature eternal, the kingdom of a thousand generations. This should lead young Christians of the opposite sex to be careful in falling in love, and in entering upon marriage; they should have God's law of heredity in view, and his covenant promise, and they should wisely seek a godly seed.

Heredity, as we saw at the beginning of this chapter, includes not only the sinful bent given to man by Adam's fall, but the original tendency given to man in his creation in the likeness of God. Man wherever found is a religious being. Paul says of him he is by the constitution of his nature "a seeker of God". "He can never be at rest until he finds his rest in God", is the true description of him given by Augustine centuries ago; and this description is only made more clear by the most recent and thorough researches in psychology. What may be called the psychology of the religious nature of man is full of great interest in illuminating the Bible teaching of heredity. The child in early years has a tendency to believe in God as manifest in nature, and never questions the most wonderful powers as belonging to Him. So in the childhood of the individual and also of every particular race and nation, the wonder stories of nature find a ready credence. In a few years the child sees something of the meaning in nature, the care of God for His creatures. As the years go on the child discerns that there are laws in nature, forces working with the regularity of uniform law, and thinks of the wonder working and caring God as the great Lawgiver. Soon the child regards the law as for him, and sees the ideals held before his own life by a righteous God. Now when the age of adolescence is reached when he makes life choices of companions and of the objects of life, and the manner in which he shall live, his conscience and will approve the choice of God as his Father and Friend. Thus would the deeper nature of the child develop if unfolding naturally without the bent of sin. Sin distorts it and turns it aside. The tendency by heredity is therefore toward God by the original nature, away

from God by acquired characteristics. God now makes a further revelation of Himself, and comes into closer relations with man. When this revelation is received, this closer relation embraced, the tendencies of the original and indestructible nature are reinforced, and this renewed nature descends from father to son, as all nature does by heredity. In a true sense he is now again a child of God; he is the same in nature with God as a child has the nature of the father. Children of Christian parents should not be regarded by them as belonging to the world but as belonging to Christ, as having by heredity Christ's nature. Still heredity is only a tendency, but it may become a very strong one. As no one need be a slave to his dead grandfather, so no one is forced to be a prince; though descended from a long line of princes, he may throw away his crown. But both for warning and for stimulus God appeals to man, choose wisely for you are choosing not only for yourself, but for your children.

## CHAPTER XII.

### THE INSTITUTION OF THE FAMILY.

In God's plan, as we study it, both in nature and in revelation the Family is formed and guarded as the source of heredity. The more importance we can discover in heredity the greater becomes the value of the family to the welfare and progress of society. That the family also becomes the radiating center of many strong forces of environment to individuals and society is also evident, and shows that its value cannot be over estimated.

Adam and Eve were married by God himself in a garden of fruit and flowers. If we adopt the theory that Adam was evolved from the highest form of animal life, as we have seen in a former chapter there is much reason for believing, still we must conclude that this could be only of a part of his nature. To account for the fully rounded complete man there is needed the special creative act of God endowing him with His own likeness, by His own increasing immanence. This must have wrought a great change in that part of man's nature evolved from existing animal life giving rise to many striking features separating him from the highest animal in physical, mental and social nature. This spiritual nature, the likeness of God, becomes the main element constituting man a social being. To constitute another socius to form with Adam the beginning of human society there would of necessity be a repetition of the special creative act of God, which does not seem to be His way in nature, or the second socius must come from the first, must come by an initial heredity from the same complete nature in Adam. This is the way nature intimates in evolution for at the beginninig of animal life on the earth the propagation was by division, and sex arose from it, and

this is the way clearly stated in the Bible account of the creation of Eve. By this kind of propagation the heredity is complete, the same life is passed on by division.

God found no suitable companion for Adam in the highest form of animal life and formed Eve from his side. So Eve was of the same complete nature as Adam both as to the evolved animal life and as the specially in-breathed life, the likeness of God. While Adam and Eve in their lower nature may have evolved from the general animal life as originally implanted in the earth by the Great Creator, their higher nature inbreathed by God in a special creative act separated them from the highest animals and made them peculiarly social beings.

Evolution often proceeds by jumps, it advances by marked mutations giving rise to freaks and sports, and these by the process of propagation and through increased power of adapting themselves to environment form new species in the ascending grades of life. Such may have been the case in the last stages of the evolution of the animal nature of Adam. From this highest form of animal life the fairest specimen was selected for the inbreathing of the increasing immanence of God, the creation in His likeness.

This highest form of animal life may have persisted and been a form of life running alongside of that of Adam and Eve, until for grave reasons God destroyed it. Many efforts have been made, but none of them are quite satisfactory to interpret that strange statement in the sixth chapter of Genesis; it may be that evolution explains it. It is there stated that men, so the highest form of animal life was called, multiplied upon the face of the earth, and that the sons of God saw the daughters of men that they were fair and they took them wives of all they chose. Two comments are made in the chapter upon this statement. The first is, The Lord said "my spirit shall not always strive with man for that he also is flesh". The second is that when the "daughters of men bore children to the sons of God they were giants," mighty men, men of renown, their size and strength being noted. In this connection it is also said that God saw the wick-

edness of men was great, wickedness specially of violence and lust, and to destroy such a race of men He sent the flood upon the earth. Noah and his family found grace in the eyes of the Lord, there is more than an intimation that he had preserved purity of descent in his family; and they were spared to continue the race of the sons of God, the race of those having the likeness of God, upon the earth. The original race from which Adam in his lower nature was evolved, here called the race of men, had persisted till that time and was then swept out of existence by the flood, and no remains of them have ever been discovered nor has a single specimen of them survived. The destruction was complete, and for a sufficient cause, worthy of God in both respects. It was to prevent any mixing of blood of those having the likeness of God with those not having that likeness, it was to secure by heredity the pure descent of the likeness of God nature of man through succeeding generations for all time.

While we have seen in a former chapter that monogamy is taught in nature, and while this is clear in the creation of Adam and Eve and the formation of the first family, it is quite evident from the pictures of early social life given in Genesis that the relation of the sexes has been from the first a difficult matter to control, for the welfare of society in succeeding generations. The excesses of lust were not only with the original race from which Adam was evolved, and which was swept out of existence by the just judgment of God, but raged among those who were created in the likeness of God, and frequently broke through the family lines as established in the first formation of that divine institution. Polygamy in the family and licentiousness outside family lines prevailed to a large extent when the special supernatural revelation of God began to be made to Abraham, and when the particular society of the Bible began to form around that revelation. The societies of Babylon, Egypt and Canaan, as we catch glimpses of them in reading the life of Abraham, show some respect for womanhood and for the laws of hospitality, but they also reveal polygamy, concubinage and wide spread licentiousness.

The family of Abraham for many years flows on as an ideal

family as far as husband and wife are concerned; they loved each other; treated each other with gentle and stately courtesy; the finer psychic feelings arising from the relation of the sexes evidently found a healthful and beautiful growth in them both. But there was one element of true family life that was lacking; there were no children; the father and the mother nature was present and strong but was denied its exercise, there was a great longing for children, but no children were given. The custom which prevailed in the surrounding society suggested to Sarah that she give Hagar, her Egyptian hand maiden to Abraham to be his wife. Thus polygamy was introduced and brought only misery.

The wonder is it was introduced so late, and to such a small extent; there is no wonder that it was not blessed by God. We have already noted that the marriage of Isaac and Rebekah was a fine instance of monogamy in that early day and gave rise to striking diversity in heredity in pure descent. Esau with much likeness to the mother becoming the father of a strong race of adventurous character, and Jacob, with much likeness to the father becoming the head of Israel. When we consider this family of Jacob we find polygamy, introduced again from the surrounding society. There is a marriage of convenience without heart made by the father of the bride according to the customs of his race, followed by a marriage of true love; these two marriages flow along together in the family life, not always smoothly, sometimes quite tumultuously, and the heads of the twelve tribes of Israel are born in a polygamous family, of one father from several wives. The monogamous family as founded in Adam and Eve had been corrupted in general society by polygamy, concubinage and licentiousness; and now in the particular society formed around a supernatural revelation of God in the first four generations the monogamy was present and prominent as the source of family welfare and polygamy was present too and prominent as the source of much distress and also of some strength. The family corresponds closely with that in the general society but there is also a prominence given to monogamy in the clearly described life long

affection of Abraham and Sarah, Isaac and Rebekah and Jacob and Rachel, the real and ideal fathers and mothers of the race.

With polygamy so firmly established in the general surrounding society and having such a strong position in the beginning of the particular society of the Bible, it is quite remarkable that instead of becoming fully established and spreading in the growth of that society it diminishes and at length vanishes away. The nation arises from the family. In the concise history of the nation many glimpses of family life are given, and generally it may be said that the family is monogamous. Little is said of polygamy, it does not seem to exist except among the kings and princes, even here the largest and best family life seems monogamous, though there are frequent instances of more than one wife and some striking cases of a multitude of wives. Many of these wives of kings seem to have been merely nominal wives, princesses of neighboring nations having positions of honor and influence in the household of the king as ties of allegiance with those nations. The picture of a life in a polygamous family is truthfully drawn and frequently shows in these later cases as in the earlier ones, that the rivalry of wives and their children was a disturbing element productive often times of disaster. The story of the patriarchal and royal families is so told as not to encourage but rather to discourage polygamy. In the laws given by God through Moses polygamy is not sanctioned or protected, the sole exception being that the eldest son though born of a hated wife shall inherit the first born's portion, and this provision itself warns against polygamy as introducing rivalry of wives and children. In the land laws as we shall see the policy was to provide small estates in each family and to foster a wide distribution of wealth, and this policy was discouraging to polygamy. So the policy of this particular society of the Bible in the way the history is told, in the laws of the family and those laws bearing incidentally upon the family, discouraged polygamy. Society was influenced to shake off polygamy which it had inherited from the general society and to revert to monogamy as established by God in the creation of Adam and Eve.

The prophets are silent as to polygamy, evidently it was not at

all prevailing in their day; if it existed at all it was so outgrown that it could well be ignored by these preachers of righteousness. Hosea, whose prophecy is in some sense the very heart of the Old Testament has a faithless wife; he is righteously indignant at her infidelity but his love for her is quenchless, and he sees in these conflicting feelings in his heart a revelation of the nature of God in his relation to His people. God through the prophets frequently charges His people with adultery, that they have been untrue to Him; but He loves them still, and the marriage He holds before them as an illustration of His relation to them is always and only of monogamy, and the ideal He pleads for is the lifelong exclusive affection of one husband for one wife, and a true return of such an affection.

When we come to the time of Christ He moves among all classes and conditions of men but He does not seem to come in contact with polygamy at all; He chooses His illustrations and parables from the life about him, but he has no picture of polygamy, He teaches fully upon social problems but He has no teaching upon this feature of family life. Evidently polygamy was not a live question in His day, it no longer existed in the particular society gathered around the supernatural revelation of God. It is not a live question in Christian lands. It has been outlawed even by the Mormons.

The short utterances of Christ regarding the family place Him in this as in all other respects at the head of all teachers on social themes. Speaking, in the sermon on the Mount, of adultery, He claims that the Commandments were spoken in the constitution of man's nature, were written on the heart before they were uttered on Sinai, or were written on the tables of stone; and that lustng after a woman not only leads to their violation but is itself a sin. Speaking of marriage, he teaches that it is founded in the nature of the sexes; that it demands the exclusive affection of two souls for each other, so that one leaves father and mother and clings to his wife; and that it results in the unity of nature, the two becoming one flesh. Answering the Pharisees on the question of divorce, He in His authority withdraws the permission of

Moses made on account of their hardness of heart, and brings out again in clearness and fulness the original divine institution of marriage in the creation of Adam and Eve. Following this teaching is His blessing of the little children lovingly brought to Him by their mothers, and pronouncing that of such is the Kingdom of Heaven. The Kingdom of Heaven will one day take full possession of the earth, it will be by the heredity of a thousand generations of those who love and serve God, and the old heredity of the nature of Adam will be wiped out by the heredity of the children of the covenant, the children of God. The striking feature of these teachings of Christ is that He states first principles, that He goes back to the creation of the sexes and their meaning, to the marriage of Adam and Eve in the Garden, and to the Ten Commandments and finds in these the constructive lines of the true family, and in it He provides for the welfare of the race in successive generations resulting in the establishment of the Kingdom of God, the ideal society of the race of man on the earth.

The Apostles of Our Lord follow His teachings and bring out in greater clearness the teachings of the prophets, that this highest relation in society illustrates the relation of the church with God, she is the bride of the Lord; illustrates the relation of men with God, he is their Father, they are His children. "Husbands love your wives even as Christ loved the Church and gave Himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Wives be subject to your husbands as the Church is to Christ. Children obey your parents in the Lord. Honor thy father and mother which is the first commandment with promise. Fathers bring up your children in the nurture and admonition of the Lord."

"The race of man as all other races of being on the earth is existing in successive generations through the relation of sexes; and in the nature of man as seen in the creation of Adam and Eve, and in the supernatural revelation of God to man, is clearly seen that the successive generations of the race are to arise through and be cared for in the family of one husband and one wife. The

distinction of the sexes finds its scope and aim in the monogamous family for the production of succeeding generations.

The marriage relation is the regulation of the relation of the sexes for the production and care of children. When Adam and Eve were created and before sin had touched them, God blessed them with the commission to be fruitful and multiply. After their sin there was to be sorrow and also great joy and hope in the conception of children, the great promise was wrapt up in the child of their union, and Eve's name of honor was the "princess of life". The first child born into the world was regarded as the special gift of God, the great life giver. This original feature of marriage, the gift from God of children, is very prominent in the family life of the particular society of the Bible, gathered around the supernatural revelation of God. We have just seen that the adoption of polygamy in the family of Abraham came from the desire of Abraham and Sarah for a child. God withheld the child of promise from that device of theirs, and in the long delay He cultured their faith in Him as the great life giver. There are many hints given that the natural craving for children was fostered in the Hebrew family by the special covenant of God with them to be a God to their children, that children were regarded peculiarly as gifts from their God, to be sought and eagerly welcomed and carefully brought up for Him. Whatever view they may have had of the purpose of God to bless them and through them to bless the world, it was to be through their children. As those of keener insight discerned that the great blessing would come through a special child the hope must have grown in such hearts that he would be their child. The history of the Hebrew people, though very concise, is not like so many far more elaborate histories of other nations, mere records of the doings of great men, mainly in battle, the story of a nation's wars and heroes, there is much of this of course; but there are also many glimpses given us of the family life of the people. Polygamy we have already seen diminishes and vanishes away. Divorce, while permitted by Moses, does not seem to have largely prevailed and is withdrawn entirely by Christ. Adultery and harlotry are frowned upon and driven

out of sight. But family life abounds, father and mother and brothers and sisters, parents and their children living together in happy homes. It is in such a family, a typical Hebrew family, that the Son of God, the culmination of the supernatural revelation of God, spends the years of His youth and young manhood.

This glance at the family in Bible sociology shows that in it God cultures the social nature of man in the finest directions. The monogamous family where there are many children is the heart of social welfare; from it there pulsates through all parts of the social organism the living currents of health. In every man and woman there are complimentary qualities which do not find their full development, which cannot come into healthy exercise until that man and woman become one in true marriage. In every man there is the capacity of a husband, in every woman the fine feelings of a wife, but these can never be brought into full development until marriage joins the two in one. Purity, trust, love, service, life long and powerful, the refinement of the womanly nature, the strength of devotion in the manly nature, these can grow only in the marriage of the two. The fine and noble psychic feelings based on sex are developed only in marriage. Human nature is not complete either in man or woman, nor in any other relation they can bear to each other, it only becomes complete when they are united in marriage. Through all the ages it is true man is not made to live alone, it is true of both sexes, but man is the specially dependent one. The more fully the kingdom of God is established on earth the more will the ideal family flourish. We are taught there shall be no marriage in Heaven, no successive generations in that unending life, but doubtlessly the finer feelings cultured here in the family will persist in the eternal life. The family that is a bit of heaven in this life prepares for the Heaven beyond; from it shall go forth unending graces and virtues that can find their true culture only in the family on earth; heaven will be richer through eternity by the outgrowth of the family in time, richer in numbers not only but far richer in quality.

But the monogamous family is not complete, is far from ideal, until children are born into it. In every man there is a capacity

for fatherhood, these great and noble qualities, so much like God, can be brought into full development only by his becoming a father. He cannot begin to understand much of God until he becomes a father, all he can understand until that feeling is awakened in him, must be in the nature of description, of hear-say evidence, he knows by experience only when he becomes a father. In every woman there is the capacity for mother-hood, there is no love like mother love, there is no joy like mother-joy, but these can be brought into full development only by her clasping her babe to her bosom. In the long anticipation of the coming babe, and in the mutual care of the child growing to maturity the husband and wife are drawn together in the closest possible social ties, and have joys all others must be ignorant of; though all others are capable of them but only through God's gift to them of their own child.

A single child is a great blessing to a father and mother, a treasure beyond price, life of their life, but the family has not reached the ideal when only one child is the sole treasure. Every child has capacities for brotherhood, for sisterhood, all the noble qualities we call brotherly, sisterly, are present in the child but are dormant, and must to a large extent lie dormant until they find their exercise awakened by another child born in that family. The ideal family must consist of at least four children growing up together, each boy having a brother and a sister, each girl a brother and a sister. Then these noble qualities are called into exercise in early life, in the most sensitive period, are cultured through many years of formation of character and become fully developed. The father and mother qualities are also greatly enriched and invigorated by the gift of these other children, their lives in mature life are kept young by the young life about them, and their advancing age becomes blessed in the welfare of their children.

The ideal of the Kingdom of God is that of brotherhood, sisterhood in the many relations of society, but the real spirit of brotherhood and sister-hood is the spirit that arises in the family from blood relationship, and can arise only in that way. All these

qualities, the finer psychic qualities of our nature can only be brought from a dormant into an active state in the ideal family. They are all embraced in the covenant God has made with man in the supernatural revelation of Himself. But God never throws aside, He always uses the nature He too made, and makes it more plain to His intelligent children. In the particular society of the Bible He fosters the growth of a family life which shall carry on these qualities of heredity to the thousandth generation.

It is true as Spencer has discerned and described in his Principles of Biology that there is an antagonism between individuation and genesis, the higher the individual life becomes the less prolific it is, as the birth rate falls the quality of life rises. But there is a limit to the small birth rate, it is quite obvious that the maximum of the quality of life must be in no danger of extinction, it is also obvious that the birth rate must not be so small that the individuation itself is stunted. The maximum of life must include the natural qualities we have been considering. The qualities of life, the human happiness and well being, the inherent worth of life includes the father and mother qualities, the brother and sister qualities. The individual life is not as rich and full a life as it might be if it lacks a single one of these. The individual worth of life is in the social nature. The welfare of society is also found in the fully rounded life of the individuals.

Without anticipating the Institution of Control which will demand consideration by itself, it may be stated simply that the spirit of wise government must flow from parentage. The parental qualities make the aim of family government to be for the welfare of the governed, these may succeed or fail as they act wisely or unwisely, but that is the aim, the welfare of the children. This gives the best direction for all kinds of government, the welfare of the governed. Then too the obedience of children in such a family is not of fear but of love, recognizing the need of such government, an obedience of loyalty to the parents. This spirit becomes by natural growth the spirit of citizens in such a government, the obedience of loyalty to the State. In the family where there are at least four children, the brother and sister qualities

being in full exercise, the living for self finds its proper development and its healthy limits in living with and for others. Thus the spirit of true citizenship is cultured in the family, the sharing the opportunities, privileges and responsibilities of life in a brotherly spirit.

The policy of the particular society of the Bible grouped around the supernatural revelation of God favored such family life. We see it in the ideals of their being a people in covenant with God through successive generations; we see it in the way the story of the national life is told showing such families flourishing; we see it in the provisions of the land laws providing for the existence of multitudes of such families; and we see it especially in the laws God gave through Moses concerning the relation of the sexes fostering and guarding such families. It needs no courage to maintain that society and religion are alike dependent for their existence and welfare upon the formation of the complete family. When such families flourish in largest numbers the highest welfare of the race is advanced.

Two growing tendencies in Christian civilization today may demand comparison with the family life fostered by the sociology of the Bible; they are the hesitancy of the cultured to enter marriage, or when married to have children. It is asserted that in 1907 thirty per cent of the surviving graduates of Harvard of the classes of 1872 and 1877 inclusive, are unmarried, and those who are married have an average of only two children in each family; the assertion being attributed to the honored President of that University. In the whole United States, according to the census of 1900, sixty-six per cent of the men between the ages of seventeen and thirty-five were unmarried, and the average age at which thirty-four per cent married was twenty-five years. In Great Britain the marriages have fallen off in the thirty-five years since 1872 about nineteen per cent. In France in 1893 Kidd asserts that out of 1000 men over twenty years old only 609 were married. There is a foreign proverb: "The man without a home is more dangerous than the asp or dragon". Bacon says, "He that hath wife and children hath given hostages to for-

tune". Parkhurst says, "The decadence of the home idea is the sorest spot in New York City life." In the Senate of France a bill was recently introduced to tax bachelors and spinsters, an instance of seeking a remedy in legislation without searching for the cause of the evil in society. Some have sought the cause in industrial conditions, in the increase of occupations for women, making them independent of marriage, increasing girl bachelors and of course men bachelors, and reducing wages so it becomes more difficult for men to earn enough to support wives. This doubtlessly has something to do with the tendency; but on the other hand the low views of the family, leaving children out of the ideal, and the accompanying low views of the nature of marriage and the increase of divorce are much the stronger factors. The birth rate is diminishing in white civilized countries except Russia, where the average number of children to a married couple is over six. In France recent government investigations show that there has been little change in the number of marriages in the last seventy years, but that the excess of births over deaths has greatly diminished; in 1830 it was 61 for every ten thousand of the population, while in 1900 it was only three. In France out of every one thousand families, two hundred have no children, and six hundred and forty have only one or two children apiece. French thinkers mention among causes for this low birth rate the law of equal division of real estate, the growth of poverty and of high taxation. But here also the greater factor is wrong views of marriage and the family relation. Much of the literature of that highly cultivated people is the description or defense of elegant libertinism. Many countries of western Europe are approaching the condition of France, but in Germany and Great Britain, the decrease, though great, is not so marked.

Bulletin No. 22 of the census of 1900 of the United States deals with the birth rate and is more important than many public documents on tariff and currency. Prof. Wilcox of Cornell finds by comparison of this with other census reports that in 1800 children under ten years of age constituted one-third of the population while in 1900 they constituted less than one-fourth the

population. He also says that in 1860 the number of children under five years of age to one thousand women of the child bearing age, was six hundred and thirty-four, while in 1900 it was only 474. If foreign born women are excluded the decline is much more marked. The decline varies in different States, several States and those the richest in men of ability, in colleges and universities, show a decline drifting perilously near that of France. Prof. Karl Pearson whose statistics are of the best, says that pairs of exceptional parents produce exceptional sons at a rate more than ten times as great as others. At the same time eighteen times as many exceptional sons are born to non-exceptional parents as to exceptional ones, as the latter form only above one-half of one per cent of the entire population. This benificent law of nature prevents the extinction of exceptionally gifted men and women. But surely such when they come into existence by this law, should not voluntarily cast away their ten times as great probability of having exceptional children.

The natural decline of the birth rate, as we have seen, is not either morbid or threatening, but the supplementing it by an artificial decline is both morbid and threatening to the welfare of society. The future of any country depends upon the character of its population and this depends upon ancestry. Political forms, educational methods, and social institutions are questions of minor importance compared with the fundamental and determining one of heredity. The vast importance of the matter is brought to the attention of the American people by President Roosevelt who says in his message to Congress Dec. 1906, "The one sin for which the penalty is national and race death is wilful sterility, a sin for which there is no atonement, a sin which is more dreadful exactly in proportion as the men and women guilty of it are in other respects, in character, in bodily and mental powers, those whom for the sake of the State and the race it would be well to see fathers and mothers of many healthy children well brought up in homes made happy by their presence. No man, no woman, can shirk the primary duties of life, whether from love of ease and pleasure, or for any other cause, and retain his or her self-respect."

The long and vigorous life of the Hebrew nation extending over one thousand years, and the vigorous existence of that race today, though it has had no national home for nearly two thousand years, show conclusively that the Sociology of the Bible in fostering the complete family fosters race and social strength.

While there was the fostering of family life there were also in the laws and policies of the Hebrews some severe restrictions from entering upon such life. The people were discouraged from forming marriage with the Canaanites, who remained in the land or with their heathen neighbors. The influence of conflicting religious views in the family, the especially strong influence of the mother over the children, are reasons sufficient to account for this policy, but the reason of heredity also existed, it was not only guarding against corrupt manners, but against corrupt blood, it was guarding the covenant of "the thousand generations." The rash entrance of marriage prevalent in our modern life should be checked by wise foresight. Only those having supreme and exclusive affection for each other should marry, but in addition there should be a reasonable prospect of having healthy children, and of the man being able to support a family in comfort, and with some opportunity of culture. Sociologists today agree that the human race may be improved by the wise selection of parents and by favorable conditions for raising children. The two features must go together, fostering right marriages and preventing wrong marriages. The part heredity works in the increase of the feeble minded, the insane, the criminal and pauper classes is acknowledged to be great. The weak and vicious lack the self-control to prevent marriage and reproduction, and so are in special need of State control. Many of our States have laws somewhat in harmony with the restrictive laws and policy of the sociology of the Bible. Connecticut probably takes the lead in this line; it has this law on its Statute book. "No man or woman either of whom is epileptic, imbecile or feeble minded shall intermarry or live together as husband and wife, when the woman is under forty-five years of age." There is a like law against the marriage of paupers. The penalty is State Prison for not less than three

years, and the one aiding the violation of the law may be fined or imprisoned for one year. Ohio, by law passed in 1904, refuses license for marriage if either party is an habitual drunkard, epileptic or insane. Other States have kindred laws. Whether the State can by law not only check the production of defective children, but can intelligently and wisely provide for the increase of sound children is a far more difficult question. This too is being considered by our law makers, as incited by public opinion, but no such law has yet been devised and enacted. The State of Washington last year considered such a law and came within a few votes of enacting it, it provided for the appointment in each County of a medical commission to pass upon all applicants for marriage license whether they gave reasonable promise of having healthy children. This seems to be far from ideal, and it is a question whether any law can cover the case. It is a matter more for general policy than for legal enactment. The ideal condition must be one of enlightened and moral public opinion which shall recognize the sociological and religious truth that marriage is the regulation of the relation of the sexes for the continuance of the race in successive generations, to the establishment of the ideal society, the Kingdom of God on the earth. As the prophet Malachi insists the Lord seeks, and would have his people seek, a godly seed.

There were very few capital crimes in the laws of God given by Moses as we shall see when we come to the subject of social pathology, but there was great severity in the laws protecting the purity of family life; this is in line with heredity in nature, and with the godly seed of the covenant of grace. God's teaching, both in nature and in revelation is that the relation of the sexes provides for a family, for the maintenance of the race in successive generations, and that the purity of this family source of life is for the highest welfare of society. The laws of Moses provided that in both adultery and fornication both the man and the woman guilty of the crime shall be brought to the door of the damsel's house, or to the gate of the city, and sentence being pronounced by the judges, the men of the city shall stone them with stones until they die. A bastard was not allowed in the assembly,

and harlotry was prohibited. The laws were designed to foster a public opinion that would frown upon lust, and would favor the pure family and a pure seed to a thousand generations. The history mentions even among its prominent people some transgression of these laws, and barely hints of the infliction of the legal penalties, though the natural penalties may frequently be recognized, but the general impression of the history is that womanhood was virtuous and honored and the family life strong and pure. The literature always speaks of impurity with scorn and warning, poets warn against the evil woman and orators denounce adultery as a crime. We boast of our modern civilization as Christian and are especially proud of our American reverence for womanhood, but it is doubtful if a history of our times written in the same frank spirit as the Bible history and any fair collection of our literature would give such a fine showing. Adultery and fornication are not generally regarded as crimes in our country, very few States have so pronounced them on their statute books. Mulhall estimates that 70 of every 1000 births in the United States are bastards, that is not as bad as Austria with 145 such, but it is bad enough, it is not quite as bad as France and about equal with Scotland, and far worse than Ireland with only 26 such births. The prevalence of harlotry in our modern civilization is far greater than is generally recognized. The Prefect of Police of Paris estimated a year ago that there were 100,000 prostitutes in that city. It is estimated that there are at least 50,000 prostitutes in New York City. Mr. Goodrich estimates that there are five fallen men for every fallen woman, this would give a quarter of a million such men in that city; but of course prostitution is not supported by residents of the city alone. The Police often protect houses of ill fame, a recent investigation showed that a single house of such inmates paid \$500. initiation fee to the wardsman, and \$50 a month for immunity. The committee of fifteen citizens appointed a few years ago to investigate this vice, report that the attempt to regulate the vice as practiced in some European cities is no adequate remedy for even its physical effects. The remedy they recommend is better housing of the poor, raising the

condition of labor, especially of female labor, purer forms of amusement, better hospital conditions, better moral education, and strong condemnation of public opinion. Public opinion is evidently far below the ancient Hebrew law, it does not prohibit harlotry. The sternness and severity of the law were evidently on the side of social wellbeing, and the purity of the family was fostered, the source of pure and strong heredity. Modern laxness is destructive of the family, and a weakening and corrupting element in society.

While the laws of Moses allowed divorce there were restrictions imposed upon it, and the policy of the society throughout the national history was against it. We find very few instances of it in the history, it is hardly referred to in the philosophical, poetical and oratorical literature, and it was a matter of theoretic discussion rather than of frequent practice in the time of Christ. Christ's withdrawal of the permission given by Moses is very decided, and seems to have awakened academic objection in the College of the Disciples, rather than revolt upon the part of the populace. The theory and practice of divorce are based upon the theory and practice of marriage and the family in any society. The policy of the sociology of the Bible favors such a view of marriage and the family that the permission of divorce was not valued or exercised and was at length withdrawn by the final authority in the Kingdom of God.

As our modern civilization has wandered somewhat from the theory of marriage and the family of the particular society of the Bible, so the theory of divorce follows this wandering. The heart of our civilization is strong and sound, the great majority of marriages in the United States are life unions of love and fidelity, the husband a true house-band, and the wife a true weaver of love cords, binding husband and children in a pure home life; in such marriages the theory of divorce finds no place. But as we have already seen there is a tendency to lower such ideals, to lower ideals of marriage, of children, of womanhood, of the family, and this tendency includes divorce. Many of our State laws are drifting away from Christian theories toward the old Roman

theory. The Roman Law regarded marriage as a civil contract, the parties as simply partners, and the partnership dissolvable by the parties under State regulation. The Christian law is that marriage is a divine institution, the parties become one flesh, and the union is permanent, can be broken only by adultery. The former view fosters heedlessness in entering marriage, a spirit of restlessness, discontent and strife in marriage, and neglects the prospect and care of children, it ignores the interest of society in the family, it is in wide contrast with the Christian theory of marriage in all these respects.

Divorces are more prevalent in the United States than in any other Christian nation. This is largely due to the great variety of views held in the different states, to the laws flowing from these views and to the many courts which grant divorce. In some nations only the highest court can grant divorce while with us hundreds of courts have that power. In some of our States adultery is the only ground for divorce, in other States incompatibility of temper is sufficient ground, and in some States divorce may be granted by the discretion of the judge of a county court.

In one of our States divorces have increased so that where thirty years ago there was one divorce for every 25 marriages, last year there was one divorce for every nine marriages. In one of the counties of another State there was one divorce for every three marriages, and the requirement of residence was quite strict. Twenty years ago in a single year Great Britain had only 475 divorces, France 6,000 and Germany about the same number, while in that single year the United States had over 25,000 divorces. In the last twenty years 500,000 divorces have been granted in the United States, and it may be that 1,500,000 children have had their homes broken up. Dr. Morgan Dix said in 1906 that in the last twenty years Europe with a population of 380,000,000 had granted 214,000 divorces, while in that same time the United States with a population of less than 80,000,000 had granted more than 500,000 divorces. It must be remembered that it costs something to get a divorce, and sometimes a great deal, there are lawyers' fees and court fees and in contested cases

the great expense of a trial, so divorce can be obtained only by those well off or the rich. Among the poor, separation without legal sanction prevails, and living together without a second marriage. The public opinion of one class is apt to follow that of the other, if the well to do and the rich are indifferent to divorce or favor it, the poor will grow indifferent to separation or favor it. But separation while it thus flows from divorce laws must also be under their frown, and so it is not a matter of state statistics. Settlement workers and those interested in the life of the poor agree that while the heart of our civilization, the pure family, is as strong among the poor as among the medium class and the rich, there is still a large amount and a growing amount of the breaking up of families and the scattering and desertion of children by separation. The only remedy for the growing evil in all classes is a public opinion firmly based upon the view of the family in the sociology of the Bible.

Closely related to family welfare is the house in which the family lives, so closely that though it belongs to the chapter on environment, some reference must be made to it in any consideration of the family. That loveliest spot on earth, a Christian home, is composed of two elements, the family and the house. A very important element in the sociology of the Bible in fostering a pure family life was the land laws of the nation and the policy arising from them in favoring the accumulation and the wide distribution of wealth. The land of Judea became the home of a vast and prosperous population, a crowded land to be compared with Belgium today, but it was the policy of the nation that every family should have a home of its own, a small estate of land and a modest though comfortable home in village or town. The house in sociology has a history. Man is a house builder. The details of house building differ in different lands and ages, ancient and modern, northern and southern, oriental and occidental. There is a long line of changes, some of them very curious and perplexing ones from the cave and the tent to the steel framed sky-scraper. David found Jerusalem a cluster of hovels and left it a city of palaces. An emperor found Rome brick and left it

marble. We are apt to grade civilization by its great structures, its temples, capitols and palaces.

A more sensible way to judge of its advance is by the homes of its people. The greater the proportion of comfortable homes the higher is the civilization. The pure family well housed speaks well for the welfare of society. The house not only shelters the family from the weather but from mankind as well, it gives privacy, and there in virtue and refinement, the cultivation as we have seen of the father and mother qualities, and the brother and sister qualities, without the intrusion of any disturbing elements. The principles arising in such a home of rights, duties, privileges, of property in each member and of propriety among members, if written into a code would make a large and valuable book. There are other homes, the neighborhood or city, and each family while isolated in its own house is related to all other homes, and the neighborhood rights, duties, privileges of property and propriety would make a code well worth study. The houses also are but part of the country or city, the roads and streets, the landscape and the parks, the light by day and night, the water and sanitary arrangements are in common. It is quite evident that the policy of any society for its own welfare, should be the fostering of the greatest number of comfortable homes, and this is clearly the policy of the particular society gathered about the supernatural revelation of God described in the sociology of the Bible.

There are at least two classes of houses in the United States today, dwelling places of vast populations, the only homes they know, which are a disgrace to our country. The one large class is to some extent a relic of slavery. Our negro population in 1850 was three and a half millions. Today it is over ten millions. Robert Ogden says that there are six million negroes living in one room huts or cabins in the United States, and that the greatest barrier in the way of improving the morals of the negroes is in these one room dwellings, sties rather than homes. The other large class of dwellings which are a foul blot on our American civilization is the crowded tenement houses of the poor in our large cities, especially in our great metropolis, the pride of the

continent. In a single block in New York City not on the crowded east side, but near the Hudson River, there are sixty-four such tenement houses; in these houses there are 2639 rooms, only 1196 of these rooms have windows opening on the outer air; in these sixty-four houses 4000 persons live; it is a great commingling of races, Negroes, Italians, Germans, Poles, and all are poor. It is said there are only two bath tubs in the whole block. There is an absence of the privacy demanded by primitive self respect. The average of arrests in this block is one hundred a month, the arrests fall below this in Summer and arise above it in Winter. The death rate in the block is 27 per 1000, a much higher death rate than prevails in the City, which is now about 18 per 1000, over 430 of the more than 1200 families in this block are supported or aided by public charity. The block is a menace to the city the breeding place of crime, pauperism and death. But it is a very valuable block for renting purposes. Dr. Tolman describes a room in another tenement house, a small room fifteen feet square where five adults and as many children live and bend over their work the day long, lining coats. The adults make a dollar a day by working fourteen hours. This room and a small dark room out of it just large enough to hold a bed are rented by a father and mother and six children, and in order to meet the rent they have five boarders. There is but one cooking utensil used, a frying pan. There is no room for privacy, refinement or morality. The grinding toil, the crowded air space and the bad cooking drive old and young, men and women, to the saloons which abound in the neighborhood. There are said to be 350,000 dark interior rooms in New York tenement houses. The causes of poor houses are many, ignorance, poverty, greed for high rents for poor accommodations, big percentage on small investments, and beyond these the careless indifference of society. It is a grave fault of the individual or corporate owner not only, but of society itself, to make more of property than of people, to care more for money than for souls, to ignore the Golden Rule in its application to landlord and tenant. The remedy must be instruction on the value of the house to social welfare, a public opinion leading to a minimum

standard of a house for dwelling purposes far above that which now prevails. Every citizen should have a judgment of the minimum standard of a house for health, decency and family well-being, and so form a healthy public opinion. Within a few years of this twentieth century much advance has been made in the laws for tenement house building. By the tenement law of 1901 of New York every room must have light and no window must be within twelve feet of the opposite window, and where before 26 families lived on a lot in a five story house now but sixteen families could be accommodated. It is claimed the new tenement house laws of 1901 and 1902 raised the sanitary condition of the whole city as seen by the fall of the death rate from 20 in 1000 in 1901 to 18 in 1903; but doubtless there were other causes entering also into this good result. The City itself is beginning to take such interest in the homes of its people that it restrains the greed for rent by the standard of a dwelling house. Much still remains before Christian civilization will attain to the policy of the sociology of the Bible.

In the coming Kingdom of God comfortable homes will prevail. The policy will seek to secure a suitable house for every family. The great King shows in the policy of the Bible that He has not neglected the house, the dwelling place of the family.

## CHAPTER XIII.

### ENVIRONMENT.

The land where any society lives may well be called the physical basis of that society; the first element we think of is its productiveness, though with this, really a part of it, must always be considered its climate. If it is a warm, fruitful land, the bottom land along some great river, under sunny skies, with the overflow of the river or a regularly returning rainy season assured, it may support quite a large society without much care or labor on the part of its members, a society of lazy, luxury loving men and women. It was along such great river plains that the early civilizations arose, in the valleys of the Nile and the Euphrates. As the population increased, the tilling the soil, the special work given by the great Creator to man, the improving his environment by united action began, and was with ever increasing force carried on, and became largely the basis of the social order and its advance. Such lands respond bountifully to such treatment, and become the homes of a rich luxurious civilization. But reproduction outruns production and the growing population of the fruitful land spreads up the river to the mountains, sideways to the hills, down the river to the seas. Change of land and change of climate work a change of employment and mode of living and thus a vast change upon man himself and his society. Native enterprise is developed, courage to face danger, the unknown, and to endure hardship, perseverance beckoned on by hope, taking risks, the spirit of adventure, all these make the men of the mountains different in many ways from the men of the plains. The man of flocks is a different being from the man of the fruits of the earth, and frequently there grows up an antagonism between them as in the case of Cain and Abel.

Productiveness of the land is still a strong element, perhaps the strongest, but it is not the only element in the physical basis of society. A scant living won by hardy toil makes different men from a bountiful living won with ease. To seek shade from the sun is a different thing from seeking shelter from the wintry storm, and makes different modes of living necessary not only but different kinds of races of men. Trade is the exchange of the products of many lands and is carried on by many means, the burden bearing horses of the hills, camels of the plains, boats of the river, ships of the sea, caravans of the desert and fleets of the ocean; and varied classes and characters of men are developed by these varied means, and trade becomes also an exchange of ideas and characteristics as well as of goods. Man in the presence of the sea was at first timid, would only sail his little ship close to the shore, and the sea separated lands, soon he ventured beyond the horizon, became the daring sailor facing mystery and storm, and the sea became the highway of many lands, and the man of the sea became far different than the man of the field.

Still there is much besides the productiveness of lands and man's relation to it in the kind of country man inhabits. The land is not only a stony field or a fruitful garden, it is a gallery of pictures, ever changing in lights and shadows and ever present before heeding or unheeding eyes, and working its subtle effects upon the more or less sensitive minds of the succeeding generations of its inhabitants. The Scotsman who takes off his bonnet every morning to the sunrise on the mountains, and the Arab who reads his destiny in the silent stars passing over his desert land are the souls poets are made of, and songs as well as laws, idle musing as well as hard work have great influence in moulding society. Then too with the passage of the years and of many generations the land becomes a storied land and each bit of shore or mountain-pass has its tale of love or daring. Emerson's saying, "where the snow flies liberty flourishes" takes in not only the hardiness and enterprise of stern climates but the defences of the hills and the grandeur of mountain heights and storm swept horizons. England has fostered its enterprise by looking over its island borders

to distant lands and has made its hardy, liberty loving race by conflict with cold and storm and sea. It was the same Aryan race that in successive waves of emigration swept down from the mountain fastnesses of Central Asia upon the plains of India, upon the promontories and isles of Greece, upon the rivers and hills of Italy, upon the forests and stormswept shores of northern Europe, in each case it mingled with the original inhabitants; but the vast variety of the civilizations formed depends as much perhaps upon the land possessed as upon its original inhabitants, and much of both the likeness and the unlikeness of India, Greece, Rome and England is due to both heredity and environment.

A thoughtful gaze upon the map of the world will endow anyone with the spirit of reasonable prediction. The old world and the new one are widely contrasted in several respects. The three continents of the old world are massed together at the center. The two continents of the new world are stretched out lengthwise upon the globe from north to south. The great mountains of the continents of the old world are massed in their centers. The great mountains of the two continents of the new world are a long range stretched along the western border the whole distance from north to south. The great plains of the old world run in various directions sloping down from the central mountains and some of them to the cold north are not well watered, and some are vast deserts that we suppose can never be irrigated with flowing waters. The great plains of the new world fall from the western mountain range toward the East, facing the sun, there are a few deserts between mountain ranges and bordering great plains, but they are capable of easy irrigation. In the center of the long stretched out new world and in the tropical region there is a great opening, the Caribbean sea and the Gulf of Mexico. As the earth revolves from west to east, there arise the trade winds along its broad belt and over its wide tropical ocean, winds blowing steadily westward and heavily laden with moisture. These blow into the great opening at the center of the new world, strike against the western range of high mountains and turn to the north and to the south and pour out their great riches of

moisture upon the great inland plains, and the mighty rivers, the Mississippi and the Amazon carry back the waters to the sea, while all along the eastern coasts the winds from the ocean, warmed by the gulf stream and bearing moisture distribute their enriching gifts unchecked by high mountains, and make a very fruitful land. From careful estimation and calculation it is concluded that the new world because of its favorable position on the globe can easily support a population equal to three times the present population of the earth, and much exceeding that the old world can possibly support.

Our own nation possesses the broad belt of the northern continent in the temperate zone. Though not quite as large an area it is capable of supporting a population greater than that of Europe. With fertile soil and healthful stimulating climate, with natural communication by rivers, lakes and oceans and by artificial means in this age of steam and electricity, with a people rapidly becoming one race though made of the choice blood of many races, with a strong central government and equally strong local governments "of the people by the people and for the people", many nations federated into one, with the broadminded men of wide plains, the strong men of granite mountains, the daring men of stormy seas, the enterprising men of a stimulating winter, the heroic men of a noble past, what kind of a nation will this become, with universal education and the Christian religion, to face and influence the world and to solve the many great problems of sociology as they arise for her own good and for the good of mankind? Who cannot make the reasonable prediction that one of the chief seats of the Kingdom of God on earth will be our own beloved land? Only we must carry on the principles of the particular society of the Bible gathered around the supernatural revelation of God, the principles of the Fatherhood of God, the Brotherhood of man and of Love as the Law. A selfish, self-seeking nation, power and luxury loving, will fall apart into conflicting sections or become a curse to a contesting or a subjugated world. Only a nation with Christ's spirit can bear

the prosperity and power evidently to be ours and make them a blessing to the race.

But environment while largely physical is by no means only that or even mainly that, there is an environment which is more properly called social. The individual is of course a part of it, and largely subject to it. It makes a wonderful difference to a man whether he lives, either by choice or of necessity, in China or America, in a large city or in a small village, on a farm or in the slums, or on the avenue. The atmosphere of the place where he lives is the air he breathes. The sciences and arts, the treasures of literature, the achievements of invention, the form and spirit of government, the kind of education, the accumulation of wealth and of culture, the manners and customs of the people, the prevailing religious beliefs and practices, all these are a part of the atmosphere one breathes, of the environment in which he dwells, and by which he must be largely influenced. It is also a matter of grave importance to a society, as well as to an individual, not only where it lives but when it lives and who are its neighbors, in what land not only but in what age and in what surrounding social conditions.

It is certainly a far call from our own land and age to the time of Abraham and the east, to the beginning of the particular society of the Bible, and its onflowing development, but a gaze upon the past is often a wise preparation for a look into the future and the present is the only point of view for both. We must have the sociological appreciation of environment in its influence on social development before we can rightly estimate some of the particular features of the strange and suggestive history. We are not to conclude that because God made a special revelation of himself and took a special care of this particular society that therefore it was separated from and independent of its environment. God does not throw away but uses the forces he has implanted in the social nature of man. It is always a mistake and often a grave one to hold that the supernatural is antagonistic to or independent of the natural, it never throws away the natural, it adds to it, builds upon it. God is more immanent, that is all. God is in all

society. God is especially in the particular society of the Bible. The particular society of the Bible is of course and of necessity, because it is a society, largely influenced by its home land and by the society of its neighbors, and it of course must influence the societies neighboring to it, or that may be reached by it. What influences from others it shall welcome, and what influences upon others it shall strive to put forth will depend not so much upon the special revelation of God made to it as upon its conception of this revelation, its extent and its depth in moulding the character of the people. When God covenanted with Abraham to make him a blessing to all the families of the earth, he doubtless included the then present and nearby neighborhood. Abraham doubtlessly had a glimpse of this, and it influenced him to some extent, though his main thought may have been the far off nations in time and space. That he did not impress this glorious ideal upon his descendants with regard to their nearby neighbors during the successive stages of their history is quite evident; even their thought of the far off blessing to all nations of the earth seems to have been that they should rule over them. There are some Christians even now who think more of the final triumph of Christ in the ends of the earth, than of his triumph today in the social conditions of their own town. It is with us as of old not so much the full revelation of God in Christ, as our conception of Christ that moulds character and social conditions.

The particular Society of the Bible had three homelands, and then became scattered over the earth. Its ancestral home was the valley of the Euphrates, the seat of probably the earliest civilization of the world. Eber the son of Shem and the father of the Hebrews lived in Ur of the Chaldees. From this land long afterwards Terah emigrated to Haran, and from Haran Abraham emigrated to Canaan. Many ages afterwards thousands of selected men and women from the best of the nation descended from these fathers, were carried captive back to the land of their original ancestry. The valleys of the Euphrates and the Tigris and the broad plains between were during all these intervening years the

home of a powerful and luxury loving people, the home of a rich civilization, the great empires of Babylon and Assyria.

While the family of this early emigration was growing into a tribe and nation, the people sojourned in Egypt, their second home land for several generations. The valley of the Nile was the seat of the next earliest civilization. It was a long but narrow valley cut out of the surrounding desert by the river, the bottom land between the bordering bluffs was only about ten miles wide, but it was rendered very fruitful by the annual inundation of the river and was canopied by a warm and almost cloudless sky. The emigration from Ur was when the civilization there was already well begun, when conditions favoring restlessness were already reached, and the entrance and sojourn in Egypt was when the civilization there was already well established. These were early days, but they were by no means primitive days. We have several glimpses given us of the social condition of Egypt in the stories of Abraham, and especially of Joseph. The government of Pharoah and his princes was arbitrary and powerful, they loved luxury and pleasure and gratified their desires without much regard for the rights of others. Abraham was right in fearing the laws of hospitality would not guard his life if lust made it advisable to get a jealous husband out of the way, though his way of protecting himself savored more of the morals of his ancestral home than of his new knowledge of and relation to God. The condition of society in that early day made it easy to sell Joseph as a slave, easy to throw him into prison without trial, and to keep him there an interminable time, easy to advance him to the place next to the throne. There were great cities, there were palaces and temples, there were orders of nobility, grades among the people, much prosperity, and back of all was the source of prosperity, the fruitful fields of the rich valley, making it a resort from other and less favored lands in times of famine. After the administration of Joseph the people of the land were mere serfs of the soil, both they and their land belonged to Pharoah; but the story gives hints that their condition was not much better before, their property and their lives were in the hands of an arbitrary king. Joseph's policy

had saved the lives of the people at the cost of fastening these chains on succeeding generations, the salvation was from God, but the chains were from Joseph in yielding himself to the atmosphere in which he lived, the social environment of Egypt, and cannot be attributed at all to the teaching or revelation of God. In point of poetic justice the Pharaoh who knew not Joseph simply turned the arbitrary power Joseph had confirmed upon him, in still greater severity upon his kindred, and made them slaves of a very bitter slavery.

The third home-land, the only home-land of the people as a nation, was Palestine. It was a far different land from that of their ancestors, and from that of their sojourn. The great civilizations of the great river basins still had these seats of empire, the new land was a land of hills and mountains along the great sea, a land specially favorable to become the home of a great civilization, and to reach out and influence many nations. The great desert extended to the east its many leagues of almost impassable sand, and thus became a barrier between the world civilizations of the Euphrates and the Nile. This desert at its western border wrinkled up against the great sea into high table lands, great mountains and narrow plains along the edge of the sea. It was a very fruitful land, watered by the rains and the dews of heaven arising from the nearby sea. It was a sunny land, the clear Syrian skies bending over it. It was a land of great variety of climate, its cool mountains and snow clad Lebanon and Hermon tempering the air, the valley of the Jordan a torrid clime, the plains and hills bordering the sea a temperate clime. It was a beautiful land with much mountain grandeur, with broad outlooks, with pleasant plains and valleys and lakes. It was both a secluded land and a thoroughfare. It was as secluded as those dwelling upon the hills and mountains a little way from the sea and upon the eastern table lands, would choose to make it. There they could peacefully work out their own social problems and attain to their social destiny without much danger of being intruded upon by very powerful rivals or foes. Jerusalem has become one of the world's most influential cities; but unlike all other world capitals

it is situated on a mountain and far removed from river, lake or sea, on no thoroughfare of commerce or travel, alone, by itself, remote, secluded.

But the land is also a thoroughfare. The great civilization of the Euphrates and the Nile, the great world empires of Assyria and Egypt, the great capitals Babylon and Ninevah to the northeast, Thebes and Memphis to the southwest, could only hold communication with each other, could only influence each other by passing along the plains of this land near the sea. The sea itself could not be a means of communication, it was too far away from the valleys of the Euphrates and the Tigris. The land between the Euphrates and the Nile could not be the basis of lines of travel, it was the desert impassable but to a few hardy adventurers. One of the famous rides of history is that of Nebuchadnessar and a few attendants in a straight course from Jerusalem to Babylon, to reach the bed-side of his father who was reported to be dying, filial affection and grave reasons of state led to the daring deed. But all communication on any large scale between the two great world civilizations could only be had by passing along the plains and under the shadows of the mountains of Judea. Here the caravans carrying the rich commerce of the east, here the great embassies of power and ceremony, and pleasure, here the great armies, the pomp and splendor of war passed to and fro between the rival civilizations of luxury and power, and under the grace and influence of the growing civilization of righteousness. It was secluded enough for the undisturbed development of the particular society of the Bible, and it was thoroughfare enough for this society to exercise its missionary calling, giving the supernatural relation of God entrusted to it to all the nations of the earth, and commanding to them the society of brothers under the government of God, their Father. The mountains of Judea were the pulpit of the world. This was not so only at the beginning of the national life, but during all its continuance and especially so at its close. In the time of Christ the world empires had changed. Babylon and the east were still seats of high civilization. Egypt and the north of Africa still flourished; but the world

empire of culture was Greece, the world empire of power was Rome; and the very center of the civilized world, in the highest age of its civilization, the Augustan age, was the city of Jerusalem, the Roman province of Palestine, the home of Christ; still the pulpit of the world.

We have several glimpses of the social condition prevailing among the original inhabitants of this land when Abraham, the emigrant from the Euphrates valley, settled in it. It was not a crowded land, there were still many vacant spaces, and Abraham seems to have been not so much tolerated as welcomed as a new and valuable settler. The laws of eastern hospitality find several fine instances of their varied working. Profuse politeness seems to have been the accompaniment of sharp bargaining even in the early day, the generous offering being the introduction to a price not to be refused, and the children of Heth conveyed land by deed for a goodly number of shekels, the whole transaction indicating a stable condition of society. There were many small cities and petty kingdoms, a few of them rising to considerable prominence, the more powerful and luxurious they became the more corrupt were their morals, and the more arbitrary the power of their kings. Again as in Egypt Abraham feared for his life on account of the attractiveness of his wife; and Sodom and Gomorrah, the cities of the rich plain, are instances of almost inconceivable moral corruption. We have the first instance of organized warfare in **the battle of the four kings against five**; the cause of the war does not seem clear but the usual plunder followed. Abraham appears in a new character, that of a military chieftain, he makes a well planned night attack upon the plunder laden victors, defeats them, rescues his brother and recovers the spoil. This earliest bit of warfare of the Hebrews shows them as regarding it as the service of God, in rescuing the oppressed and in refusing to receive any personal benefit from it.

Several centuries pass before the Hebrews take possession of this land as their own. They have sojourned in Egypt and have been welded together by its hard slavery, they have been trained in the wilderness so that entering it a mob of freed slaves, they

come out of it a well ordered people, each tribe having its own organization of thousands and hundreds and fifties under elected leaders, and each tribe knowing its own place in the whole organization under the great leaders, Moses and Joshua. During these centuries the Canaanites have advanced also in numbers and power, but have become more corrupt, until, as the Scriptures describe, their cup of iniquity was full. The Hebrew nation, a well organized army takes possession of this land, regarding themselves as the executioners of God's justice, that He deprives the original inhabitants of it as unworthy any longer to hold it and gives it to them as their home land, for a perpetual possession, while they remain worthy of it. That they regarded themselves as the executioners of the divine justice is evident, that they thought God ordered them to exterminate the Canaanites seems clear; how far they were justified in this latter view may be an open question. It is certain they did not exterminate them, that they made treaties with some of them and felt equally called of God to keep them. So in reality their taking possession of Canaan was very much like the Normans taking possession of England, they were intruders, and in the long process absorbers, rather than exterminators. From this time on through the Bible history the land of Judea is the physical basis of the particular society of the Bible and is its immediate environment, while its more general environment is the civilization of the ages through which its history flows, the neighboring nations and empires as they touch and influence it.

The moral questions arising from the subjugation of one race by another, of the inundation of an already inhabited land by a new and more powerful people, have already been considered. This experience is a very familiar one in the development of the general society of the race, and is an element in the growth of several prominent civilizations in history. It is not therefore to be marveled at that God who uses it in the general advance of society should have employed it in the care of the particular society of the Bible.

We cannot tell of course what might have been if the Indians had been left in undisputed possession of the new world, but it

is not likely that anything very valuable to mankind would have resulted. We regard God as having given this new world to us; that does not involve His approval of all our actions in the matter, but it does appeal to us to use our possession for the good of the race. We cannot tell of course what might have been, but it is not probable that the Canaanites would ever have rendered any important service to mankind, they certainly never did, and they gave no promise of ever doing so. On the contrary the Hebrews have contributed many elements of highest value to the uplift of the race.

The land itself and its new inhabitants seemed well adapted to each other. The land attained greater fruitfulness, a richer prosperity under the Hebrews than there is any record of its ever attaining before or since. It is now in the hands of races kindred to the Canaanites, but it has become impoverished, taxed and stripped of its wealth, even the land itself contributes nothing today to the welfare of the world. Perhaps it is only resting, the long Sabbath of the land. There are many students of the scriptures who interpret some of its predictions that the Jews will be restored to their land and the Zionists are laboring to that end. The land is still beautiful for situation and still of rich promise. Some great dreamer may one day cut a canal from the Mediterranean to the sea of Galilee and make an inland sea of the great depression of the Jordan valley to the gulf of Akaba and the Indian Ocean, and then the land will be not only beautiful and fruitful, but a central land once more and on the great highway of the world's commerce, once more the seat of a great civilization.

The influence of the land on the character of the people is seen of course in their literature. The outlook of the books of Moses, that indefinable something in literature, the atmosphere in which its writers live, the scenes upon which they look, is largely of the rich valley and the desert. The remaining books of the Old Testament and the Gospels and the Acts of the New Testament belong to Palestine, were created there, breathe its air, look out upon its scenes. The history is of a mountainous land,

with narrow ravines, rushing streams, small lakes, lofty heights and fruitful plains. The poetry is largely lyric, the poet describes the feelings that lie back of all action living in the breasts of the actors, especially their feelings towards God; he looks up into the face of God and sings, but he looks out upon a beautiful and fruitful land, a land of mountains and plains, of rivers, lakes and seas. The orators are preachers of righteousness, according to the demands of various circumstances; the application varies but the righteousness itself is unchangeable, it is like the great mountains, lights and shadows pass over them, storm sweeps or calm broods upon them, but the mountains remain steadfast forever.

The character of the people in any particular period is very largely a matter of heredity, but heredity we see is the sum of the changes made by passing environments, not only the physical environment as it is met in valley, desert or mountains, but the social environment as well; in the views man holds of nature and of God, in the manners, customs and laws of the people, in the large influence of one man upon another, of one form of society upon another. It is a marked feature of the particular society of the Bible from its beginning, through its long history until it flows out into the race of mankind to mingle with and mould the whole race, that it is linked with many lands and climes with many ages and peoples a society for the whole race and from the whole race. The peculiar people for a long time forgot their missionary calling, and have forgotten it now, still it is in the character of their existence; and it is the life blood of the society of the Church of Christ, whose sole mission is to bring the Kingdom of God into all lands and climes for the whole race. The three homes of the particular society of the Bible, both in the physical and in the social sense, the ancestral home, the sojourning home, and the home land have accumulated their environment force by the force of heredity, and each period of their history shows us the great value of these forces in the moulding of individuals and the structure of society.

With reference especially to the force of environment the Bible has three distinct and significant classes of instances. The first

class embraces many striking incidents of individuals and societies successfully resisting very bad environments. In heredity there were very many instances of individuals overcoming evil tendencies; no one need be a slave to his dead grand-father. So here no one need be a victim of circumstances. This is particularly true if heredity is on his side. It is a much more difficult thing for an individual to fight successfully against both a bad heredity and a bad environment, evil grand-fathers and adverse circumstances make a bad combination, but here also many instances of victory are recorded. The grace of God wearies not with passing ages; it can in modern times, as of old, enable a Jerry McCauley to put his foot upon both bad heredity and evil environment and stand upright in his manhood. So the grace of God can enable a Hadley to overcome, but the blood of the Edwards in Hadley's veins tells, and that manhood coming up out of the gutter is of a loftier kind. Some of the loftiest characters of the Bible are men who lived their heroic lives in bad environments who fought against adverse circumstances.

Joseph, the slave boy of good parentage, spent the remainder of his long and noble life in the surroundings of a heathen civilization, among a race of gross idolators. He was not crushed by the hardships, he was not charmed by the greatest prosperity, he was not swayed from his faith by prevailing customs and beliefs. Whether as prisoner or as prime minister, he held fast his faith in God. He faithfully attributed his superior knowledge to the gift of God. Pharoah said: "Can we find such a one as this, in whom the spirit of God is?" when he placed him next to the throne, gave him the second place in Egypt. He discharged his lofty duties as the servant of the most high God. He told his brothers, "God sent me before you to preserve life". He sent word to his father "Come to me for God hath made me Lord of all Egypt". When he came to die after a long life, and still in great power and honor, he exhorted to faith in the God who revealed himself to Abraham, assured his brethren of God's faithfulness to His covenant promises and directed that he should not be buried in Egypt. Through the long days of the dark slavery the coffin of

Joseph their great leader preached with silent eloquence of his great faith in God, and of the coming deliverance.

Moses also lived the first forty years of his life in an environment of idolatry, in the palace and the court of a heathen civilization, but free from all its corrupting taint, as the writer to the Hebrews describes him "he accounted the reproach of Christ greater riches than all the treasures of Egypt."

Daniel, carried when a boy, by his triumphant foes a captive into Babylon was brought up in the court of that great world empire, by his great ability he became prime minister under successive dynasties and spent a long life in honor and power in the world's capital. The whole civilization was idolatrous; it seemed to have swept the worship of the one true God from the face of the earth, to be established beyond question, to hold sway without opposition. Still in this triumphant idolatry Daniel was openly and at all times the avowed believer and servant of the God of Israel. These individuals do not seem to have been sustained by association with kindred societies, the first two, not at all; in the case of Daniel, he at first had associates, but soon it became an isolation of greatness.

But the cases of associated resistance to evil environment are also many. The children of Israel in Egypt did not adopt the religion of their oppressors. When they were carried captives into Babylon many remained true to their faith through the long captivity, though doubtless there were many who adopted the religion and the customs and made the Euphrates valley their permanent home. The exodus from Egypt was of a nation bound together by the hard slavery, and their faith in God. They received also special revelations from God and special help in their deliverance from Egypt, and were guided and guarded by the manifest presence of God and so given the possession of the promised land. The return from the captivity from Babylon was a marked contrast. A few thousand volunteers through their faith in God, marched wearily along the edge of the desert under the protection of a heathen emperor with no special manifestation of God's presence and at length reached thir home land to find they were un-

welcome intruders, still needing the protection of the heathen world power. The whole environment was unfavorable, but the faith of the people flourished in it.

The same may be said of the first Christian church gathered in a heathen city, it existed in an unfavorable environment. It taxes our imagination to faintly realize the unfavorable environment of the first church in Corinth, for example. When Paul wrote his first Epistle to that Church it probably did not number five hundred members, and it lived in a city of five hundred thousand people. Gross idolatry, and licentiousness prevailed, Corinthian manners and Corinthian morals embraced falseness and vice, approved as culture. In this environment Paul called for Christian manners and Christian morals, lifted a lofty standard, and found much to commend in the attainment of the Church in those bad surroundings.

This first and large class of Bible incidents shows that while environment is a powerful influence over both individuals and societies that the grace of God and the power of the human will combined can triumph over it. When in the providence of God and at the call of duty the individual or the society lives in a bad environment all the brighter may shine the Christian virtues and influences.

The second class of Bible incidents on this subject shows God calling man out of a bad environment into a good one. He called Abraham from his kindred to wander in a strange land. He called the children of Israel from Egyptian slavery to dwell in their own land. He called the captives of Babylon back to their native land. He called Matthew from the seat of Customs to the College of the Disciples. He called Paul from fanatical associates and power to be the Apostle to the Gentiles. These are but a few of the many incidents of this class. In all cases the call of God must reach and arouse the will of man, and then generally the struggle is severe to break away from the old life and its chains and charms, to try a new, difficult and often dangerous life.

The third class of Bible incidents on this subject is by far the largest and most important of the three; the other two are often

involved in it and lead up to it. It is the changing of a bad environment into a good one. Abraham was called out of a bad environment, out of idolatry—not for himself alone, but to be a blessing to all nations, not simply to be free from idolatry himself but to free all men from idolatry, not simply from a bad environment but to make a good environment where the knowledge and worship of God should flourish. In proportion as he was true to his calling this work of changing a bad environment into a good one began at once and continued through his whole life. So with Daniel, he resisted the bad environment successfully, but his faithful resistance must have had a large influence on many others and a general influence of which there are many glimpses given, leading to the honoring of the true God in a heathen land. So with the Church in Corinth, it was largely for the sake of Corinth that the Church was there, and its spreading influence had some effect not only on many individuals but upon the city itself and upon Greece.

Matthew and Paul were called from bad environment to a good one but not only or mainly for themselves, they began at once and continued their lives long, wherever they journeyed, the changing of bad environment into a good one. The Christian civilization we enjoy today is a changed environment wrought by such lives as Paul, by such societies as the Church in Corinth. There are many lives of influence starting from the Bible whose aim is to change a bad environment into a good one.

Every missionary going into the darkness of heathen lands and every Christian merchant and traveler as well, are carrying on this Bible work, not merely to win here and there a soul for Christ, but through those souls and their successors in many generations to change the entire environment from heathen to Christian, to form in all lands a Christian civilization. Every University and church settlement in the slums of great cities brings learned and Christian men and women with their culture and religion in contact with the needy for the uplifting of their lives. When public opinion is aroused by wretched tenement house conditions and demands and enforces laws checking and changing such into far

better conditions, it is the carrying out of the same principles. When going beyond settlement workers and tenement house laws social conditions include just wages, reasonable rents, and fair prices, when the spirit of brotherhood between employers and employees, landlords and tenants, storekeepers and customers shall prevail it will be simply the changing of bad into good environment by carrying the golden rule into practice in all the relations of life, by the spreading power of the kingdom of God. That crowded block of wretchedness in New York City which has won the hideous name of Hell's Kitchen will disappear long before the Kingdom of Heaven takes full possession of the City. The changing of a bad heredity and a bad environment into good ones is the mission of the Church in establishing the Kingdom of God. Good parentage and a good neighborhood are the aim of the grace of God in the revelation of Himself, and of His dealings with his people. They may not insure the new birth but are very favorable conditions for it, they give large promise of the permanency and triumph of the Kingdom of God. The godly inheritance is not only of tendency of character by heredity but of favorable surroundings in moulding character by a good environment.

## CHAPTER XIV.

### THE LAND LAWS OF THE HEBREWS.

Since the country in which any society dwells is the physical basis of that society, it follows that the distribution of the land among the people is one of the most important elements of their welfare. The fertility of the land, together with rivers, coal, and other means of communication, limit the extent of the population, determine largely their employments, affect race characteristics and mould the form of government. The land that does not produce food enough to support its own population must be in such communication with other lands that this deficiency is met in exchange for the service its people render. Even the manufacturing or commercial nation generally has the basis of its food supply in its own land. Beyond the question of food in these modern days is the supply of coal and iron, the nearness and abundance of these staples of our civilization are of utmost importance to the welfare of society. The coming power to move machinery promises to be electricity, even then the running water of the country is needed to turn the dynamo, and its copper to convey the force to the place of its action. The many means of communication have brought the fruits and grains of all lands to the table of each, and clothe and shelter the people of each nation with the materials grown in all climes. This is only extending the principle that the earth itself is the physical basis of society of the race, and makes more clear the truth that the distribution of the land among the people is one of the most important elements of their welfare. The national problem of each country becomes the race problem of the world. The fair and fruitful earth is itself the home of the race of mankind, it provides the food, the clothing, the shelter of the race.

How shall the land be divided among the people is the problem. Who has the right to the land? Some students of sociology claim that man's right to the land can only be general, never individual, it is like his right to air and water. Land, water, air belong to the race and for any individual to claim and exercise an exclusive right to either is a wrong to the whole race. But there is certainly this difference. Man cannot work much change upon the air, he may pollute it but cannot improve it; there is abundance for all to breathe and generally of good quality. With water it is somewhat different; labor has frequently to be expended in order to get it of sufficient quantity and of good quality for drinking purposes both for man and for his flocks and herds. One of the frequent experiences in the early life described in the Bible is digging wells. Isaac, the peaceful quiet man, found the Philistines had stopped the wells Abraham had digged, and when he digged others they contended time and again for them, until at length he digged a well for which they strove not, and he called that well, Broad Places, for he had found room in the land. Many a time it is said "they digged a well and builded an altar", the digging the well required associated effort, they had a common right in the water they had found, the gift of God to them, the well became a gathering place for them and there they worshipped the great Giver. Social union, labor and worship, the three distinctly human elements are often found connected with wells of water.

With reference to land it also is unlike the air in that it may be improved. Uncultivated land would support but a very small population, and support that population very poorly, several square miles would be needed to support the savage, where a few acres will support a civilized family. The difference is cultivation. Now cultivation is a matter of successive years, even of successive generations. Appliances for tilling the soil, drainage, shelter for herds, storage places for grain, means of communication, dwelling places for man, all are a part of the way man must fulfill God's commission given him "of tilling the earth and subduing it", of doing man's peculiar work, changing his environment. By doing this the individual or family acquires some special right to the

land he has cultivated, which society finds it to its own general interest to recognize and guard. Other students of sociology while acknowledging that the one who has improved the land has a right to the land he has improved, question his right to values beyond his own efforts, arising from the labors of his neighbors and from the general advance of society. The large increment of value to many an acre of land as well as to many a city lot comes not from the skill or industry of the owner but from the general conditions. Various schemes are devised to calculate and turn to the general wealth this unearned increment of the land.

Very many of the perplexing features of the land problem arise from the fact that the very complex social life of today has rapidly developed in recent years from a much more simple one, and the land laws are largely a growth of precedents made by courts of law in the simple social condition. A crowded land, become largely a manufacturing and commercial country, derives its land laws, the distribution of land among its people from a simple agricultural state of society. The accumulation of land by purchase and descent under such laws with the immense increase in value from the general conditions makes often a highly favored class of land owners. Then also the title to land in many countries does not seem to have been based so much upon the cultivation and improvement of the lands as upon what may be called the right of conquest; and it seems pretty late to undertake the solution of it. The problem has solved itself, and the generation now on the stage simply receive an established division, and hand it down to the coming generations. If we undertake to formulate the principle of division in most lands perhaps this will answer,—in dividing the land, let each individual, family, tribe and nation take what it can get, and hold what it can keep. As society becomes organized it establishes its real estate laws and laws of descent upon the principle of keeping up this division. Blackstone and Kent do not base land titles upon the holdings of the early British tribes, and if they did it would be largely the same thing, but upon the division of the land by the Norman Conquerors. The feudal principle was both for offense and defense. The king

granted land to the great nobles, and the great in their turn to the lesser ones, on condition of service to be rendered, and as the reward for military service already given. The king stood for the state, for the social organization. When this new country was settled, great grants of land were given by the king and distributed in much the same way.

When we trace our titles back to the original grants, we are satisfied and secure. Who shall now raise the question, "What right had the king to grant?" If it is raised in a purely academic way, it is at once followed by the kindred one, "How should the land have been divided among the original settlers and how much among how many?" If the conclusion is reached that the grant of a conquering king for military service is simply division of plunder and an injustice, the grant of a discovered country grasped from weak holders and given for favoritism is wrong, how shall the reversal of the original injustice and wrong be brought about without social upheaval and larger injustice still. If we go still further back and consider settlers moving into an unoccupied land, each taking what he needs and cultivating it for his family, what right have his descendants to hold his large claim made when there were few in the land, for their exclusive use, now that the land has become crowded. The withdrawal of large tracts of land from cultivation for the pleasure parks and hunting grounds of wealthy land owners, where the land is crowded with the unemployed and the poor, is a marked feature of some lands today, and is growing in our own land.

The advance in civilization of any people is the general advance of society as a whole and land values greatly increase in such conditions making land owners a favored class. This is especially seen in large cities, their favorable location for growth, the opening of streets, the forming of means of transit over-head or under-ground, the drift of business and population, all the conveniences and advantages of city life make the land, worth a few thousand dollars fifty years ago, worth as many millions today, and the owner has done nothing special to increase the value he enjoys.

The theory of the United States in distributing unoccupied

land among new settlers now for many years is that this land belongs to all the people of the whole nation and the distribution must give each settler a fair portion among others, and for the betterment of all the people.

The homestead laws give to each settler a large enough farm for the good support of his family on condition that he should cultivate it, he must live on it, and thus make it add to the welfare of all the people. So in mineral lands, the prospector is given a right to the mineral he has discovered, provided he will develop his claim, which is for the benefit of the whole nation in increasing its store of iron or gold. But the desire of each section of the country to hasten its own development and the desire of each settler to improve his condition quickly leads to the sale of farm or claim and to the accumulation of farms and mines in the hands of a few, rather than their distribution among the people generally. After this the condition of newly settled lands swiftly follows that of the older lands. This change is hastened by the great railroad grants and by the allotments of school lands to the various states, so that what was once the public domain belonging to all the people, has, even by society's endeavor to distribute it fairly and for the public good, become very largely the princely domain of a few private owners or companies. There is an immense area yet undistributed but it is mainly of grazing lands in the semi-arid belt. These many millions of acres where the rainfall averages as high as twelve inches, may by the new process of dry farming be made very productive, so that a farm of forty acres may support a large family. Besides a ten acre patch of irrigated land will yield a better living than the ordinary one hundred and sixty acre farm of the Mississippi valley. Of the six hundred million acres still unoccupied land in our country not ten per cent is absolutely desert, but for much in the semi-arid belt, and where irrigation may be used, somewhat different methods of distribution from our homestead laws must prevail.

The lands subject to the homestead laws are nearly exhausted. The sharpest corner our American society has turned since the destruction of slavery was turned when the homestead region in

the rain belt became exhausted, in the last decade of the last century. The arrest of expansion was dramatic in its suddenness. During 1880-1890 the Department of Agriculture reports the annual enlargement of our food bearing area averaged five million acres a year. During the succeeding ten years it only amounted to eight hundred thousand acres. The division of the land among the people is more widely distributed in the United States today, probably than in any other country. According to the census of 1890 over sixty per cent. of the farmers were the owners of their farms, and a large majority of these owned their farms without any encumbrance. Of the over twelve million families in our country over forty-eight per cent. owned their homes. Of these twelve million families over five millions were farmers, and of these, over sixty-four per cent. owned their farms. That the tendency in our land is for the forming of large estates in the hands of the few is very marked in the east by the desire of the wealthy to have princely country seats, in the west by the desire of growing sections to hasten their development. Besides, the great question perplexing society today, of public franchises in the hands of corporations is a phase of the land question, for franchises are largely of the land granted by the people to their present holders, the land taken from the owners by purchase or the right of eminent domain for the use of the railroads, the streets of the city granted for the use of the street cars, the right to mine coal and iron placed often in the power of a transportation company.

The increase of the city population compared with the country is a marked feature of our modern life. In 1800 in the United States the city population was about five per cent. of the whole; in 1900 it was about forty per cent.. In 1900 in New York State it was nearly eighty per cent. of the whole. Sociologists account for cities in ancient days by the need of protection. In modern days they are accounted for very largely by commercial and manufacturing interests. A large manufacturing plant employing a thousand or more operatives creates a city in itself. In all times moreover the social sympathies are at the bottom of city life. The poor Irish woman sent to the country by charity and found back

in the city a short time afterwards, explained the whole matter in her sharp answer "I would rather see folks than stumps".

Farm machinery has lessened the number of men required on the farm and steam machinery has drawn laborers to the cities and both have worked in line with the herding instinct of mankind to foster the growth of cities.

Now however some elements are arising favoring country life. The love of nature is in every bosom, not to see stumps but the hills and the sky, the fields and the rivers. Besides some cities are becoming too crowded for comfort; there is not breathing room. Then too in the country the church and school as social centers, the traveling library; the university extension courses, the rural mail delivery, the telephone and the trolley car are bringing to the farm many of the social advantages of the city; now also the transmission of electric power to the farm house makes manufacturing possible where individual taste and skill will have freer scope than in the factory. In France electric motors are furnishing power to silk weavers in many private houses. With steam the tools have to be located in great factories and largely owned by the power owners. With electricity the power may be brought to tools scattered in many homes, and the workers of the tools may in many cases be the owners of them and so masters of their own work.

Besides the love of nature which now takes many to the country for pleasure there is arising a condition which will demand the more extensive and thorough cultivation of the land. Unless the great race movement already considered ceases, and there seems no indication or probability of such a thing for many years to come; the United States which now supports with ease its eighty millions of people will in the next fifty years have to support a population of two hundred millions, which will be a far different affair. The tilling of the soil is the most natural calling of man to which every other is subsidiary, to which all manufacturing and trading must in the end bow the knee. We do not have to be told by wise men that we must go back to the land. Every morning when we pray for our daily bread our Heavenly Father teaches us

that impressive lesson. The question of the distribution of the land among the people is one not of diminishing but rather of increasing importance to the welfare of mankind in our own as well as in many other countries. In countries still newer than ours new methods of distribution of lands are being tried. In New Zealand, that country of advanced social ideas, the government distributes the land not only but loans money on it at nominal rates of interest so that poor settlers may make a more rapid development of their own welfare and of the country. The Salvation Army is also undertaking the removal of the unemployed and discouraged from the crowded cities, especially from London, and colonizing them, under its direction and care, in new countries on farm lands, believing that habits of industry and thrift will be awakened by the sure rewards nature gives to labor; it is going back to the land that God's teachings may then be learned as at the beginning.

This slight glance we have been able to give to this all important subject in many countries and in many ages enables us to appreciate some of the peculiarities of the Land Laws of the particular Society of the Bible. It may be said that the land laws of Judea are of their own kind, they differ from those of all other lands in at least three important particulars, and so widely as to be worthy of the careful study of all sociologists. These three peculiarities do not include the claim that these laws were given by God himself, but they are of such a nature as to corroborate that claim.

We may well consider this claim first, what is its nature and extent, how are we to understand it; and what bearing has it, as so understood, upon the perplexing problems relating to the division of the lands in our modern times? The careful student will find the laws of the Hebrews concerning the land as well as concerning many other subjects, are said to have arisen under various circumstances recounted in the history of the people at Sinai, and in the desert before the people came into Canaan. Most land laws, we have seen, as other social laws, have arisen from the experience of the people, have been an evolution during the unfold-

ing of their history as their needs have called them from customs into laws. Much of this is not excluded by this claim from the laws of the Hebrews. We must not think of them as such a new people that they had had no experience, such an uneducated people that they knew nothing of the experience of other peoples. Such views have long been made impossible, the records of surrounding civilizations written on stone and brick by actors in them are a part of the world's literature, as the Bible itself is to be considered. We have already considered a real estate transfer when Abraham purchased a plot of ground from the children of Heth, the field is described and located and the cave and the trees on the borders; probably there was a written deed of conveyance. A strange discovery has been made recently by the researches in the East, showing that such transactions were not rare and that codes of laws existed in that early day. There is now in the Louvre Palace in Paris one of the most interesting historical objects on earth, a diorite stela about ten feet long covered with fine cuneiform inscriptions. It was dug up in this twentieth century on the site of ancient Susa where it had been taken as a trophy of war from Babylonia. The stela is the acknowledged work of Hammurabi who according to the Babylonian chronology was a contemporary of Abraham. This slab affirms that it was set up in the public place of the city that the people might read the laws of the land. The inference is natural that there was a general intelligence which rendered such an act useful, that many of the people in the valley of the Euphrates could read the cuneiform inscription. This code of Hammurabi is a civil code. The domestic relations take about a third of the space of the tablet, professional ethics, specially of medicine nearly another third, and various contract forms some for the conveyance of land, complete the laws on this particular stela. It is not improbable that Abraham saw and read the code of Hammurabi before Terah became an emigrant. The case of the Hebrews thus becomes something like the long voyage of the Mayflower, the pilgrim fathers had the experience of England and Holland behind them and could forecast general laws and compacts suitable to the life in the new world which awaited

them. The Hebrews were an intelligent people, they had not suffered with their eyes closed and their brains dulled in Egypt; their slavery had not been long enough to make them only slaves. The accumulated experiences of their free nomadic life and of their slave life were carried with them into Sinai and the desert. They could reflect, they could forecast, they had had a history and wide experience, they had hopes and ambitions, and could plan for the new home they sought.

Then too they had a great leader, Moses, one of the greatest men in all history, he knew the lore of Egypt, this of course includes the laws and customs of Egypt, and especially the land laws his great predecessor Joseph had fastened upon Egypt; the customs as we saw which arose from the nature of the government and which Joseph simply crystalized into laws. God's supernatural revelation here as any where is simply his greater immanence. He did not cast aside all the experience of his people, all the knowledge and ability of Moses, but used them and added to them. Moses reflected, considered, planned for the future welfare of the people not during a few months of an ocean voyage as the Mayflower, but during the long years spent in the wilderness; and he did this in fellowship with God, in a communion with Him of which he was fully conscious and upon which he depended. Moses was the lawgiver, the laws are spoken of as given by him, as the laws of Moses, but only in such a way that God made His special will known through Moses. The recurring phrase, "The Lord spake unto Moses" has the same meaning the title to our national laws has. "Enacted by the Senate and House of Representatives"; it shows the authority of the laws; but it does not minimize the children of Israel or Moses, but rather magnifies them.

Then too these laws, as all the civil laws so made, were to be enforced by the people themselves. They must be practical, that is, must so approve themselves to the present and best judgment of the people that the public opinion of the day would enforce them. Christ himself said that these laws of Moses, that is laws of God through Moses were not perfect, not ideally right, that

the laws of divorce for example were given on account of the hardness of their heart. Still the law had the ideal in its scope, the laws of divorce as we see them were different in purpose from those prevailing in some of our western states today; they were intended to promote the sanctity of marriage. So with the land laws we are now to consider, the details may be largely limited to the conditions to which they were adapted, to the Judea of the long past, but the principles underlying them may have a much wider and more lasting scope, and a large application to the present conditions in all lands. They are therefore the laws which God taught the people through their own experience and especially through the wisdom and foresight of Moses were suitable and practical for their new home. We may also conclude that the principles underlying these laws have an element of justice in them and a promise of prosperity which commend them to the consideration of all who seek the welfare of the race of men as it engages in its primary and all important work of subduing the earth—in changing and making the most of its environment.

While the principle of dividing and holding the land even as coming from God may have been for that land and time alone, still it may give valuable instruction on this basal question which like all lesser ones can never be permanently settled until it is settled according to the principles of everlasting righteousness.

The first peculiarity that distinguished the land laws of Judea from those of all other countries is that the land was originally divided by lot equally among all the tribes and families. Our recent distribution of choice land in Oklahoma was the fairest modern civilization could devise. After due notice had been sent to all portions of the United States the prospective settlers gathered on the borders of the land, a signal was given and then there was a grand rush from all sides; the quickest in observation and action and the strongest got the choice sections and the rest took what was left; and when all was taken the disappointed ones, the slow and the weak went back to their former conditions, or formed new ones as best they could. The most recent distribution of land has been copied in a few particulars from the Hebrew,

a distribution by lot, though among a very few families, themselves selected by their enterprise or favorable location from the multitude of the whole nation; the rush to have their names enrolled for the drawing simply took the place of the rush for the land. The people of Israel in that early day avoided such a scramble by agreeing beforehand that when they took possession of the land they would divide it equally by lot among all the people. The census of the people described in the closing chapters of the book of Numbers was a very careful one, by their father's houses, according to their families. At its close the Lord said unto Moses, "Unto these shall the land be divided for an inheritance according to the number of the names, the land shall be divided by lot according to the names of the families of their fathers". A few instances where a cast iron rule would have worked injustice as where there was no father of a family, and only daughters to inherit, were adjusted by the leaders. The case when certain kinds of land were specially adapted to certain kinds of employment was also provided for by agreement, those having large herds of cattle having the grazing lands east of the Jordan. Certain rewards for very special virtue as in the case of Caleb were properly distributed. But the need of numbers rather than the strength of individuals was considered in the distribution, the lot was to be by numbers, the Lord said to Moses, "Ye shall inherit the land by lot according to your families. To the more thou shalt give the more inheritance, to the fewer thou shalt give the less inheritance, to every one according to those that were numbered of him, shall his inheritance be given, wheresoever the lot falleth to any man that shall be his". There was a great effort made at justice, to give every one a fair start. Incentive to special effort was not overlooked. Caleb the old man had the spirit of his youth, then he had urged the people to advance, in his old age he took his mountain inheritance from a warlike clan. But there is nothing to be seen in this early distribution of land that resembles settlers in a new country taking it all and leaving little or nothing for later immigrants, nothing that resembles a conqueror giving to his great generals large tracts

while holding the largest portion still for himself. The settlement of Judea was a far different thing from the settlement of England by the Normans, from the settlement of America by the English, there was an effort made at just distribution, to treat all the people fairly and equally.

This plan which had been devised beforehand, which God had given to Moses was carried out as soon and as thoroughly as possible by Joshua. The book which bears his name and recounts his acts is generally regarded as a book of conquest, and it deserves the title. But a part of the book of less stirring interest is still of great importance, it recounts the division of the land among the tribes and families, and may well bear the title, "the book of deeds"—the real estate record. Not every family could immediately take possession of its own homestead, but it had the title. It was in the plan of God that the land should gradually come into their possession, the conquest was not to be a sudden extermination. He said to Moses at Sinai "I will not drive them out before thee in one year, lest the land become desolate and the beasts of the field multiply against thee. By little and little will I drive them out before thee until thou be increased and inherit the land". The Canaanites were to be gradually expelled from the land, and the action of the whole nation and of each tribe in its own possession was to result in each family having a homestead of its own; and this homestead was given to each family according to its numbers by lot. The title was in each family, and each family was to come into possession of its own home as soon as the general conditions would allow.

A very large proportion of the land of Judea could be cultivated and eventually become so, and in a great variety of ways, the hills were terraced with vineyards and olive groves, the plains were covered with corn and flocks. There must have been over fifteen millions of acres available for productive purposes and this would make available for each family a home farm of twenty or thirty acres according to the number of its members. There were to be in the whole country a large number of small estates given to all the families of the Hebrews by lot. This was

the design of God, this was the plan of the people as provided for in the original distribution of the land by lot. This plan was not only for the start, it had a far look ahead through all the coming generations.

The second peculiarity that distinguishes the land laws of Judea from those of all other countries is the provision made for the alienation and descent of the land titles. Frequently the laws of other lands so restrict alienation in reference to descent as to provide for the perpetuation of great estates, as in England. In other lands the laws promote alienation and so foster the growth of great estates while the laws of descent intended to divide great estates are subject to evasion, as in our own country. The laws of both alienation and descent in Judea are so interwoven that they have to be considered together and their design is evidently to preserve small estates, to perpetuate among the succeeding generations the equal possession of the land as provided for in the original distribution. Since the tendency is for reproduction to outgrow production, for the population to increase more rapidly where the land under thorough cultivation increases in fruitfulness, this design becomes a very difficult one to accomplish. Since also there are two tendencies of human nature, one of deterioration, of some men to become lazy and inefficient, the other of evolution, of some men to become energetic and efficient, and since it is a wise policy of any society to discourage the deterioration and to encourage the evolution, to give opportunity to individual initiative in holding and cultivating the land as well as in other matters, the design of perpetuating small holdings becomes still more difficult.

Still it cannot be questioned that the thorough cultivation of any country, the intensive farming as it is called, depends upon small estates. It is equally evident that the proper thing to do with the lazy and inefficient is not to kill them off by slow starvation, but to stimulate them out of their degeneracy. That the land laws of Judea were wisely adapted to both these ends becomes quite evident as we study them.

The laws of both alienation and descent of land titles combined

to hold the land originally given to a certain family, in that family, for succeeding generations. Each family was to have its own home to start with and the whole policy of the laws rendered it difficult for that family to either dispose of it or to lose its home. The laws of inheritance seem to have come down from an earlier age in their leading principles, and to have been modified and adapted to the changed conditions according to this policy.

Sociologists generally hold that the head of a family owes his position of headship originally to physical superiority; that the headship descends from father to eldest son for the same reason; that the younger sons and the daughters are generally not as strong; that where this reason no longer exists in fact, the superiority is nevertheless acknowledged by the force of custom or by a kind of hypnotic control of suggested authority; and that where many families are combined in a tribe or society this original order is simply recognized.

Positions of authority also frequently develop qualities of leadership as is frequently seen in our free republic, and the headship of a family thus becomes one of mental superiority and strength of will. We have already seen that the early heads of families Abraham, Isaac and Jacob were possessed of strong qualities which have descended through many generations, and that the law of inheritance of the eldest son was in their day unquestioned; and that with it there was the acknowledgment of the rights of other children both sons and daughters. In the glimpse we have of a still earlier family, no one can question the right of headship of a family in Job, and in his family no eldest son is seen, but the sons and daughters are on an equality, and he gave the daughters an inheritance among their brethren. There seems to have been in that early day no such thing as a will, but the blessing of a father in the closing scenes of his life seems to have been sacredly carried out, and probably was in the nature of gifts to his children.

When we come to the division of Canaan among the tribes the right of the eldest son is entirely lost in the policy of dividing the land by lot. But when we come to consider the laws of descent of the land titles so secured the right of the eldest son to be the head

of the family seems to have been the basis of keeping the land in that family. The Lord spoke to Moses "If a man die and have no son ye shall cause his inheritance to pass unto his daughter, if he have no daughter it shall pass to his brethren, if he have no brethren it shall pass to his father's brethren, if his father has no brethren it shall pass to his next of kin. If it passes to the daughters let them marry to whom they think best, but only to the tribes of their father shall they marry, so that no inheritance be taken away from the lot of that tribe." It is also provided that the father when he causeth his sons to inherit that which he hath he shall acknowledge the right of the first born, the beginning of his strength, by giving him a double portion of all that he hath. When we come to the time of Christ while the Jews were still living in their own land we may suppose the parable of the prodigal or lost son is a true picture of the times. In that the father gives his younger son the portion falling to him, he divided unto him his living, but it was not real estate, for the younger son took it with him on his wild career. When the father expostulates with the elder son, he said: "Son thou are ever with me and all that I have is thine". The real estate, the home was his by right. It is to be hoped that before he came into possession of it his feelings entirely changed towards his restored brother.

While the right of the eldest son to the land seems to be acknowledged, it is only as he is head of the family, and with his right go also duties to the younger sons and the daughters in the home of their father. Much would also depend upon parental affection in making provision by gift and direction for the younger children; also upon public opinion which in the village farm life would be strong and fostered by the general tendency of the social policy to the spirit of brotherhood. The holdings of land were originally very small, and could not be subdivided, certainly not to an infinitesimal degree during the passage of many generations. Besides the policy of the social life was to the formation of new families, marriages of both sons and daughters were fostered. In the rapid development of the great prosperity of the nation a large element was the initiative of many leaving homes to found new

ones. While these agencies were strong the stability of society was greatly promoted by the stimulated industry and the quickened sentiment which each family had for the homestead, the long associations of many generations for the land originally given to the fathers by lot.

As with the descent of the title so with the transfer the policy of the land laws was to perpetuate the original distribution of the land. God said to Moses: "The land shall not be sold in perpetuity, the land is mine and ye are strangers and sojourners with me". When it comes to the application of this general law provision is specially made for those who might be forced by adverse circumstances to sell their land. No provision is made for those whose prosperity or disposition might incline them to sell. It is evidently designed that the attachment to the land of their fathers would lead all to hold fast their possessions. This, as we shall soon see, was not always the case. With reference to the one forced to sell there were two remarkable provisions. One was the right of redemption, he, when he became able, or the next of kin might redeem it at any time. The sale was always subject to the right of redemption. If this right was not exercised then when the fiftieth year came round, the year of Jubilee, all land titles returned to the original family or head of the family. The price of land therefore, and the price of redemption, were always to be calculated with reference to the regularly recurring year of Jubilee. The only exception was in the case of the sale of a house in a walled city, the right of redemption was for only one year, and there was no return in the year of Jubilee. This exception to the general policy of the laws favoring the poor seems hard to explain since the unearned increment of value would probably be greater in large cities than in farming villages; but the general result must have been in favor of living in the country and tilling the soil, in favor of keeping up the homestead.

The few incidents mentioned in the history show how the working of the laws favored the poor. Two cases show families driven away by hard times coming back after the hard times were over and again receiving their own. In Christian lands today such

families would find their homesteads in possession of others, and they would find it difficult to start again. Ruth and Naomi would have probably sunk down in poverty in our rich country, but in that day they were favored by provisions made for such cases in the laws and customs of the land and the story of their lives thus becomes one of the most beautiful and touching idylls of love and home, of peace and prosperity. Their experience was probably only a specimen of many such. The story of the Shunammite women gives another very attractive picture of rural life, and shows that even in the Northern Kingdom where the laws were relaxed, and in spite of, rather than because of, the favor of Elisha, the king acknowledged her rights and restored house and lands to her. How strong these laws were even in the Northern Kingdom is shown in that Ahab an arbitrary king was baffled and grieved because Naboth refused to sell his inheritance. Jezebel, the unscrupulous Queen, has Naboth killed and seizes the coveted land. Then Elijah denounces them both. "Hast thou killed and taken possession, here dogs lick thy blood where Naboth was killed, and dogs shall eat Jezebel by the rampart of Jezreel."

That many of the well-to-do left their homes inherited from their fathers and from the worthiest motives, is plain from the story of the division of the kingdom. When Jeroboam formed the Northern Kingdom, and as a piece of wise state policy to keep the people from worshiping at Jerusalem, set up a corrupted worship of Jehovah in the calves at the northern and southern borders of his kingdom he lost many of the very best of his people who in order to worship Jehovah purely, left their homesteads in all the northern tribes and emigrated to the Southern Kingdom.

As the land became prosperous under the thorough cultivation promoted by many small estates the tendency to form large estates present there as in all lands and among all peoples, became stronger and restive under the restraint, and in many cases cast off restraint. So the rich purchased where they could and held as long as they could, and waxing in power they forced the poor to sell without redemption, and there arose a landed estate class which the prophets time and time again denounce as land grab-

bers. Such a class could only exist by setting aside the laws fostering small estates, by overthrowing the whole policy established by God in the original gift of the promised land. Hosea in the Northern Kingdom denounced those who removed land marks and crushed in judgment. Micah in the Southern Kingdom said of a large class: "They covet fields and seize them, and houses and take them away, they oppress a man and his house, even his heritage". Isaiah, the princely orator said "Woe to them that join house to house and field to field to dwell alone in the land, till there be no room for others". On the hills west of Jerusalem and sloping off toward the great sea were many beautiful country seats, splendid palaces and wide parks of the wealthy nobles, but they were contrary to the policy of the laws of Moses and their princely owners were denounced by the prophets as deserving the righteous indignation of God.

The provision that the Levites should not be the holders of productive lands or of country estates, but should be assigned to certain cities, some fifty or more scattered over all the land of Palestine, and should be supported by the whole nation is certainly an important part of the land laws. The Levites were not only an important class in the worship of the nation, but equally important in the government and the education of the people.

The special service of the Levites was in worship; but the God the people worshiped was really their King; the Temple was not so much a church as a palace, the palace of the King. The people were taught and led to govern themselves, in the tribal condition and under the judges and in the monarchy, there was to be a large local self government. In whatever form of government, the great God was the supreme source of authority, and the Levites were to wait upon Him as the Great King. The Levites lived in the fifty cities scattered throughout the whole land, many beside Levites lived in these cities, and the cities themselves were centers of influence in the land. In all stages of the government the Levites were a class not supported in laziness or having only small and rare duties at a central place of worship, but a busy and influential class to administer justice, to advance learn-

ing, to promote religion. They were treasurers, they had the oversight of Israel for all the business of the Lord, and for the service of the King, for every matter pertaining to God and the affairs of the King, they were judges in the land, set for the judgment of the Lord and for controversies, were officers over the people. With this there was connected the provision that they should never hold real estate. The possibility of this learned and influential class becoming large land owners, and so entrenching themselves in political power in any portion of, or in the whole nation, was thus effectively checked. That which in the history of mankind has crushed the liberties of many nations, the growth of a landed aristocracy, claiming the right to rule in the nation was discouraged by this feature of the land laws. The famous law-givers of antiquity, Lycurgus, Solon and Numa and the more modern ones Justinian and Napoleon with all their wisdom never so checked the grasp which learning and property combined might take of political power.

The Canaanites, the original inhabitants of the land, had neither crowded it nor exhausted it. From the glimpses we have of them in the time of Abraham they were an idle, indulgent population. The land is described when given to the Hebrews as flowing with milk and honey, an expression denoting an abundant beauty and fruitfulness, a land of virgin fertility. Under the policy of small land holdings with thorough cultivation the land could support a large population, and would be preserved from exhaustion. That in the time of Solomon when it was one kingdom, and in the time of the great kings both of Judah and of Israel, and in the time of Christ it held a vast and prosperous population is quite evident from the narrative. But our own mode of living is so superior to that of our fathers of a couple of generations back, and their mode of living was so superior to that of a dozen generations ago, that we jump to the conclusion that the mode of living in that far back age must have been very rude, little above savages or brutes. Then also we learn that the mode of living that prevails in eastern lands, even in Palestine today is very low, and we infer that that which prevailed in those lands centuries

ago must have been still worse. To correct this wrong impression we have only to exercise our historical imagination and to read between the lines of descriptions of courts and armies, of cities and country, of manners and customs, and to reconstruct the background of the great luxurious civilizations of the Euphrates and the Nile.

Palestine was a land of many cities, the fifty cities of the Levites, if these were all in the early days, are a great number for such a small country. Josephus tells us that in his day, a few years after the time of Christ, there were two hundred cities in the single province of Galilee, each having over fifteen thousand inhabitants. The great capital cities of Jerusalem and Samaria in the time of the great kings of Judah and Israel were seats of political power and luxury. The prophets speak of ivory palaces, their oratorical fervor may have led to rather high coloring, our millionaires at any rate must be content with marble palaces. Isaiah's description of the dress of the noble women of the capital city compares favorably with Balzac's description of the dress of the noble women of Paris, the modern capital of the world of fashion. Cities were the great centers not only of political power and social influence, but of supply and distribution of commodities, of clothing and varied kinds of food. Where cities flourish the country must support them or they must be supported by manufacturing and commerce. Manufacturing in those days was largely an affair of the home the spinning and weaving of wool and linen and silk, as easily carried on in the country as in the city. Commerce then was a matter of caravans largely from the two great valley civilizations, and passed along the land of Palestine between the mountains and the great sea, and was supplemented by the fleets of their northern neighbors sailing over seas to many lands. But few cities comparatively were situated along either of these highways of commerce. It is evident the cities of Judea were supported by the country itself.

Besides the cities there were a multitude of farming villages. The farms were small, from twenty to thirty acres, and a group of farms surrounded the village. In the morning the farmers, men,

and women as well, quite largely went out to till their farms, to care for the vineyards and olive groves on the hillsides, to sow the seed or reap the harvest, to tend the cattle and the sheep, to the care of the bees and the silk worms. In the evening they came back to the village; each family had its own house. The policy of the land laws was to foster the home, and in that day, as now, and it will probably always be so, the home is composed of two elements, the house and the family, the house not only for shelter but for seclusion, and the family, the parents and children developing their individual lives in the seclusion of the house. But these houses were in a village, so there was not the isolation of farm life so familiar to us, the house in the center of a large farm, or along the road side with no other house in sight or in speaking distance; but the social life of near neighbors in a village. Of the many cities Capernaum and Bethsaida are very familiar to us, of the many villages Bethlehem and Nazareth are sacred places. Of course in such villages there would be need of and opportunity for other callings than that of farmer; though closely related to farming life, the smith and the wheel-wright, the carpenter and the storekeeper, and in the homes the spinning and weaving of garments and making of various kinds of food for sale there, or in the cities. This land policy of small holdings would thus lead to the thorough cultivation of all the cultivatable land and also develop the social life of the people. These villages were the homes of the owners of the small estates, independent land owners with all the social uplift of that position. Not like the villages of the hired workers of great estates found sometimes in our own country, nor like the villages of the renters of small portions of large estates found in the old world, these villages had the social incentive of individual ownership.

In the time of Christ it thus became easy for audiences of four or five thousand men, besides women and children, to gather to hear and follow Him, sometimes too far distant from any one village large enough for them to buy bread for such a multitude. And that the fertility of the land had been fostered and kept up is clear since Christ could speak to an audience of farmers, of good

land bringing forth a hundred fold, and of the poorest cultivatable land bringing forth thirty fold. Our own country is still new but already by our method of farming large farms for present profit, its productiveness has greatly deteriorated. Of new lands in the west where once the wheat yield was thirty bushels to the acre, it is now only from twelve to eighteen. Besides farms are being abandoned not only by the drift to the city but by being exhausted, when a farm properly cared for should grow in fertility and value. The policy of the land laws to keep estates small, and to foster permanency of holding these small estates fostered productiveness, the home sentiment and a rich social life, and made Palestine, though a small land, the prosperous home of a large population and a great civilization. These two peculiar features of the land laws of the Hebrews make the study of the particular society of the Bible very instructive and stimulating to our society today.

The third peculiarity that distinguishes the land laws of Judea from those of all other countries may be called the management of the land for the common good of all the people. There are three distinct elements of this perhaps the greatest peculiarity, each deserving special attention; the required rest for the land; the special provision made for the poor with intent to diminish and eliminate poverty from the people; and the raising of taxes.

The Bible has been so largely considered as teaching concerning God, and religion has been so almost exclusively regarded as the relation of man to God, that the teachings of God concerning man in the Bible and the relation of man to man in religion have been somewhat overlooked. The average reader of the Bible has hardly noticed the laws requiring rest for the land. The average student of the Bible, if we may judge by the many commentaries, has given only a glance at these laws and that generally from a purely religious standpoint, has perhaps concluded they were one of the heavy requirements of the laws of Moses which the people were hardly able to bear. When we begin to look at them from a sociological standpoint and consider their intent with reference to social development and realize the condition of society under their operation they assume a new and great interest to us. The laws

given, as we have seen, by God through Moses required that the land should rest completely every seventh year and that at the end of each group of seven seventh years the land should rest completely for two successive years. The people were an agricultural people, their prosperity depended upon the thorough cultivation of the land, this was stimulated by small estates held by successive generations of farmer families, this has been very plain and easy to understand. But the present provision is certainly peculiar. The law required that every seventh year should be a year of solemn rest for the land; that it should rest and lie fallow, that they should not sow nor reap nor gather grapes nor prune their vineyards nor olive trees. Then came the fiftieth year, following upon a year of the land's rest. It was a joyous year, "Thou shalt send abroad the loud trumpet proclaiming liberty through all the land", the return of every man to his possession, of every man to his family. The trumpet was to sound this glorious, joyous liberty on the day of the Atonement, a day far along in the year the tenth day of the seventh month, but the whole year was a year of Jubilee. This whole year was to be a solemn year of rest for the land; they were not to sow nor reap the harvest nor gather grapes, the land was to rest and lie fallow. The narrative of the enactment of the laws gives some of the purposes of them. The first, the rest of the land, is involved in the Bible idea of rest, the Sabbath was made for man. "Six years thou shalt sow thy field and six years thou shalt prune the vineyard and gather in its fruits but the seventh year shall be a solemn rest for the land, a Sabbath unto Jehovah, thou shalt neither sow thy seed nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather, it shall be a year of solemn rest for the land. And the Sabbath of the land shall be food for you". The land was to rest, that it might not be exhausted, that its productive powers might be recuperated, that it might give food to all the people. The land was to be in the possession of the people, their home for many generations, one generation was not to exhaust it, not to so continuously get all they could out of it that coming generations could get nothing

out of it. Each family on its small estate was required by this peculiar law to so treat the land it had received by lot, and which was to descend through that family to unnumbered generations, that the land itself should not be worn out. God had a far look ahead, and he required the people to look ahead with him. God who made the earth knew best how to treat it and he teaches the people that it needs a rest, it needs to lie fallow; and he teaches the present possessors that they have no right to exhaust the earth itself, that there are generations coming after them who have as good a right to it as they have.

The required rest for the land required also a rest for the people; and a rest for a purpose. Like all true rest this, rather than mere idleness, was a change of thought, purpose and occupation. It was a check to the inordinate grasping for oneself and his immediate descendants, a self restraint and denial of present profits, for the sake of the coming generations. Farmers, especially those living in sunny fruitful lands, need a rest as much as any class of men, that their life does not become a narrow round of drudgery and toil. There was also the needed opportunity each seventh year to gather up the odds and ends of the six years continuous labor and to plan and prepare for the future.

Another purpose of these laws of the rest for the land especially upon the character of the people is mentioned in one of the enactments. "If ye shall say what shall we eat the seventh year when we gather no increase. I will command my blessing upon you in the sixth year, it shall bring forth fruit for three years, until the fruits of the ninth year come ye shall eat the old store." Here as always the blessing of God is based upon character and conduct, upon the obedience rendered to the laws of nature. They were to be industrious and thorough farmers for the six years, and God's blessing came through well cultivated land. They were also to be provident men, and to lay up the surplus, that during the year, or even during the two years of the land's rest they might eat of the old store.

A third purpose of these laws requiring the rest for the land every seventh year is found in another enactment, "Let the land

rest and lie fallow that the poor of the people may eat and what they leave the beast of the field shall eat". They were to acknowledge that back of the original ownership of the small estates lay the ownership of all the people; that "the earth was the Lord's and the fullness thereof", and that He had given certain rights in it to all the people, what they could not use He gave to the beasts of the field. The holders of the small estates had no inherent right to the land, every seventh year it must lie fallow and its spontaneous product was the common property of the poor and the stranger, the holders of the estate must not touch it or interfere with the rights of the poor. The poor too were taught industry, they were to labor for all they gathered, and frugality also, they could store up for the future need. In the line of this purpose was the further provision, "At the end of every seven years thou shall make a release, every creditor shall release that which he hath lent to his neighbor, he shall not exact it of his neighbor and his brother, for the Lord's release has been proclaimed, "In order that there shall be no poor with thee if thou dost obey, for the Lord thy God will surely bless thee in the land He giveth thee."

This shows clearly the intent of these laws, and it is an intent which modern civilization may well adopt for itself, and with all its wisdom try to accomplish, "that there shall be no poor with thee", for one of its greatest reproaches is the prevalence of poverty in its richest lands. These laws of the land rest are the first element in this third great peculiarity of the land laws of the Hebrews, that of the management of the land for the common good of all the people.

The second element in the management of the land for the common good of all the people was a provision for the landless in the ordinary gathering of the harvests. It is in direct line with the purpose for the poor we have just been considering, and it is but one of the several enactments to relieve and do away with the condition of poverty, which subject demands more careful consideration by itself, and so this element needs only to be mentioned now. "When ye reap the harvest of your land thou shalt

not wholly reap the corners of thy field neither shalt thou gather the gleaning of thy harvest or thy vineyard, thou shalt leave them for the poor and for the stranger". While this is not merely a bit of kindly counsel, while it is a law, it is quite evident it is one that can be broadly or narrowly construed by each obedient subject. There were probably some very small corners in some fields and very few heads of wheat after the regular gleaning in the same fields, still the intent of the law is clear, and the public opinion of each farmer village would be in favor of its liberal construction. Here also a gift is not given to the poor, a right is acknowledged. Here also the poor must themselves labor for what they get, they must reap the corners and glean the fields, industry, thoroughness and frugality on their part are cultivated by the law.

The third element in this great peculiarity of the Hebrew land laws, that of the management of the land for the common good of all the people, is the raising of taxes. That the government of any country is for the common good of all the people is a truism in America, and that its support should be equally distributed among the people is also admitted by all. The practical carrying out of both accepted principles is however very difficult. Some governments in the history of the race seem to have been administered largely for the benefit of particular classes, rather than for all the people, and in some ages and lands taxation for the support of the government has been burdensome if not crushing upon special classes, and light upon others. It is alleged even in our land of freedom that some classes get far more from the government than they contribute for its support, and some far less, and various theories are devised to equalize both benefits and burdens.

The land laws of the Hebrews aimed at the common good of all the people and in no respect more so than in the raising of taxes for the support of the government. Modern means of raising taxes sometimes disguise themselves, as in the indirect taxation of consumption, and in the questionable taxation along the line of Napoleon's saying, "Making the vices of the people pay for

the government they tend to destroy". The Hebrew laws avoid all these ways and made the support of the government come from the production of the land. The government as originally established was very simple and inexpensive. It was largely tribal, and the elected officers of thousands and hundreds and fifties discharged their duties of government without withdrawing themselves from the ordinary employments of life and without salaries, the honor and power being a sufficient compensation for the time and care given. But there was always a binding together element in the government, a centralizing force, flexible but powerful. There was one tribe which we have seen had no lot in the land distribution, was forbidden to be land holders. Being exempt from the ordinary duties of production they had peculiar duties of their own, these we have seen were duties of worship, of education and particularly of government, "they had the oversight of Israel for every matter pertaining to God and the affairs of the king". While God was acknowledged as the only King the position of the Levites was unquestioned. When David was king he acknowledged he was God's viceroy and gave them the same position in his government. Later kings introduced their own followers and favorites more extensively into offices of trust and power; but the Levites always remained prominent in the government.

The support of the government, the raising of the taxes was by the system of tithes. We are accustomed to think of these as devoted to religious purposes, of the tithes as a religious offering; but the whole life of the Hebrew was to be religious, and the government was a large part of religion then as it is in the Christian ideal today. A great deal of confusion has existed not only with reference to the purpose of the tithes but as to the number of tithes; that which was very familiar to the Hebrews, is strange to us and hard to understand. There are several enactments about the tithes, all of them supposing the familiarity of the people with the whole subject. That there were several tithes—some say three, some even four is not such a reasonable conclusion as that there was but one tithe, and the other enactments are simply

tithes of the tithe. The following seem to be the main statements on the subject.

"All the tithes of the land whether of the seed of the land or of the fruit of the tree is the Lord's, it is holy unto the Lord". He is the King, He has given the land to the people by lot, this is His reservation showing the final title is in Him, and that He rules.

"Thou shalt surely tithe all the increase of thy seed, that which cometh forth of the field year by year, the tithe of thy corn, of thy wine, of thy oil, of the firstlings of thy herd and of thy flock". You shall do this yourselves. It is the annual increase of the ground you have tilled from which one tenth is to be set apart as belonging unto the Lord, your great King.

"Unto the Children of Levi have I given all the tithe in Israel in return for the service which they serve." The service they render at the Tabernacle and Temple, which is the palace of the King. The service they render in the cities scattered throughout Israel, where they dwell and judge and instruct the people.

"And thou shalt say before the Lord thy God I have put away the hallowed things out of my house, and have given them unto the Levite according to thy commandment."

This is not a voluntary offering, which I commend but which may be made or omitted as you choose, it is a command and must be obeyed. I put it upon your conscience and you are to make the division of the tenth fairly and to tell me solemnly as the King who knows the heart, that you have done it. From this tithe the Levites were to provide a tithe for the priests, a tithe for the poor, and a tithe for the festivities of the people. That a whole tithe of the whole land was to be given to the poor would indicate there were a great many poor and would foster poverty, when the whole policy of the laws was to reduce poverty, and the indications are there were very few poor in the land even when it had a large population. That a whole tithe of all the land should be devoted to the great festivals is absurd. The festival element in the social life was a large one, but not so enormous.

Four tithes would have made an excessive burden, nearly one-half of the product of each year's labor, but one-tenth for the sup-

port of the government, of the worship, for the care of the poor, for the religious festivals, and for providing the many teachers of a large educational system, was a light tax upon the resources of the people.

This provision for the support of the Levites, a most useful class, was usurped in some cases as the prophet said it would be by the kings the people demanded to rule over them, and was made the basis of further and new systems of taxation. The support of the pomp of kings, and later the tribute paid to victorious nations, and still later when the nation became subject to other nations the taxation system of those ruling nations, all these were added burdens the people brought upon themselves by want of loyalty to God.

The system God gave them for raising taxes for the support of the government, like the other elements of the peculiar land laws of the Hebrews, was designed for the common good of all the people. The Levites were not a privileged class, they existed for the good of the people, the faithful discharge of their duties would greatly promote the welfare of the people, and their support was provided in a way that distributed it equally among all the people, from the increase from the tilling of the land.

How the land will be distributed among the people of the race when the whole earth is the Kingdom of God, how this distribution will be maintained through successive generations while the Kingdom of God flourishes in the whole earth, and how the government of the glorious time will be supported, we of course cannot foresee. That the land in the universal and triumphant Kingdom of God will not be divided altogether according to the real estate laws of the highest Christian civilization of today, we may acknowledge without question. While we have inherited our land laws, while they have been a growth of precedents through long history, there are certain manifest evil workings and injustices in them which all readily acknowledge. While we may hold our present laws the best practical under present conditions, no one will claim they are absolutely just and ideally perfect. We may learn much for their improvement from the land laws of the

ancient Hebrews given by God through Moses. That the land in the Kingdom of God will not be divided according to the laws and practices of semi-christian and heathen lands will be really admitted. Surely not like Russia and Turkey and China. That the land laws given by God through Moses may not be as well adapted to the whole earth in this late day as they were to the land of Judea in that early time is quite possible. Still that was the Kingdom of God in its beginning with reference to the division of the land among the people. It is quite likely that the Kingdom of God in its culmination will divide the land among the people according to the general principles of that early division, though not according to all its details. The principle changes not, though the application may vary. We can easily see the principle. God gives the land to the people equally. He calls upon them to exercise all their industry and skill in improving the land, and he provides that a fair chance shall be long continued to all. That the laws will provide a check to the immoderate accumulation of great estates for selfish enjoyment of a few, and that they will foster the use and enjoyment of all the land for the common good, thus giving proper incentive to individual initiative and proper reward to individual skill and ability may be easily seen. In the Kingdom of God, righteousness, peace and joy in the Holy Ghost, the highest culture and prosperity of mankind will extend to the physical basis of society, the division of the earth itself among the people. The principles of the real estate laws will promote the welfare and culture of all the people.

## CHAPTER XV.

### THE INSTITUTION OF INDUSTRY.

Our modern Institution of Industry is so wide and complex, and the ancient one of the Hebrews was so narrow and simple that the two seem at first glance to have little in common. It is a matter of the application of principles however that makes the difference, the underlying principles are very much the same. Today we have great combinations of capital and great combinations of labor negotiating with each other in factory, railroad and mine. In that day we see the small farmer negotiating with the single laborer for the work of the farm. What is the need of and how shall each regard the other is the underlying question, the combination and the location are incidental matters.

Industry too however wide and complex is largely based upon farming, is a development from the farm. An early settler on our western prairies located his quarter section on the bank of a broad river. The surplus of his farm he took once or twice a year a hundred miles back to the nearest town and exchanged it for needed articles. But soon other settlers came and some wished to cross the river at his farm, he established a ferry, a wayside inn, a store, a shop, sold some of his land to helpers, became a small capitalist. The original quarter section is now in the heart of a large city—many railroads cross the river by a bridge—there is a large fleet of steamboats on the river, or rather was a few years ago, and probably will be in a few years again when water ways will be required to supplement the railroads; there are many factories using large quantities of wool from the west, of cotton from the south, even of spices from distant islands of the far off seas, there are great quantities of coal and iron and copper from far off

mines, and there are multitudes of busy workers in this hustling city. We see at a glance the development from farm life, and the dependence of the varied industry of the bustling city upon farms and mines widely scattered over the earth.

Industry is the effort of man to supply his needs from the earth itself, he must live, and he needs bread to support his physical existence. Soon he goes farther and strives to supply his wants, he needs more than bread, cannot live by bread alone and where the line is crossed from needs to wants is hard to tell. Industry in civilized life is largely expended for wants that cannot be classed as needs, wants they are and craving wants of some, but surely not the needs of all, not the needs of humanity to make the best and most of itself. Moderation of wants is said to be the true wealth. The gratification of all the wants man can develop has brought down many strong men and even strong nations through luxury and vice into degradation and ruin. Before the particular society of the Bible, the society gathered about the supernatural revelation of God, was formed man was given the commission to change his environment, to cultivate the earth, to labor to supply his needs.

To the particular society of the Bible God gave through Moses special laws directing the formation and exercise of the institution of industry. These laws were adapted to their special conditions in that early day. They were evidently designed to check certain evil tendencies in their social nature, tendencies to laziness, to indifference to the needs of others, to the inordinate cultivation of wants, tendencies that have not entirely vanished away in our day; and also to cultivate certain good tendencies in the social nature, enterprise, consideration for the welfare of others, and self and general culture, tendencies that happily still exist. The particular details of these laws may not be adapted to present conditions, but their principles may be worth our attention, and may also be greatly needed to the establishment of righteousness in the institution of industry today. This is surely a reasonable presumption from the premise that these laws came in any way from God, that

this society was gathered around a special revelation He made to them.

The Bible's statement of man's nature and mission on the earth is still within the limits of the attainment and achievement of the race. God commanded him to replenish and subdue the earth and have dominion over it, and this command is written in man's nature today as well as in the ancient book. Man is the only being who can till the ground, who can subdue the earth, and all his wonderful achievements in changing his environment can still be covered by that simple description.

There are two things embraced in this concise and enduring commission. Industry and combination. Man is a social being, as such the race is to subdue the earth and have dominion over it. Each individual by the constitution of his nature and the condition of his environment is to enter the system of industry in some department or other. Still the individual alone cannot accomplish this mission, his industry must be associated with the industry of his fellows, there must be a system, an institution of industry. To fill his commission each man must work and he must work with his fellow workers for the common good. By this industry and combination man not only will achieve great things in the earth itself but he will attain great things in the development of his own nature. Man cannot make the most either of the earth or of himself by laboring or enjoying apart from his fellows, but by combining with them. The development of the social nature and the fruitfulness of the earth are interwoven in man's peculiar power to change his environment. While all this is evidently embraced in the general commission of mankind the particular enactment of laws and the establishment of customs in the particular society of the Bible gathered about the supernatural revelation of God, show how God sought to lead and develop man in the institution of industry. This particular society came into possession of its own land after a long and varied experience in other lands, and bringing with it many of the practices of those lands. The land of Judea was a small land but it supported a large and flourishing nation during many centuries, through twelve or fifteen

hundred years. In the time of Christ Palestine was more densely populated than any modern land. For much the greater part of its long history, for ten out of its fifteen centuries it contained a population denser per square mile than that of Belgium today. A land not quite as large as either Belgium or Holland, its two kingdoms in the time of Jehoshophat and Jeroboam II probably contained a population as large as the combined population of Belgium and Holland. The populations of Belgium and Holland are largely supported by the products of other lands exchanged for their manufactured goods and the profits of a large commerce, while the population of Palestine was supported by its own products. It was not a particularly fertile land, not like the river valleys of the earliest civilization, it had only that kind of fertility which required a thorough and varied cultivation to bring it to great fruitfulness. A tourist asked a farmer along the roadside in a New England State "What can you raise on these stony hills?" "We raise men" was the answer. The hills of Judea not only supported a large population, but raised men who have given to the race of mankind the highest ideals of righteousness and the noblest religion they possess.

The first feature of the Hebrew institution of industry arises from those peculiarities of the institution of the family and of the land laws we have considered in former chapters. The land of Judea was divided into many small estates distributed by lot to all the families of the nation, and preserved in those families for succeeding generations. Large families and small estates combined to foster general industry. The owner of a large estate might become a mere manager or an idler, and a part of his estate might become idle too, but the head of a large family on a small estate must be a wide awake, practical farmer, a leader of the workers, and must make his whole estate productive. Small estates to support large families must be worked intensively, and this requires incessant care and many hands. Large families are needed on small estates to make the most of them for the general good. So many rural scenes on the sacred page show men, women and children on the fields and in the vineyards. The

home too was a hive of industry, the preparing food, the spinning and weaving of flax and wool and silk, the making of rugs, and curtains and tapestry as well as garments, required labor and taste and skill. Some farms gave a surplus of wheat, some of grapes or olives, and some of milk and cheese. Some home-workers developed particular taste and skill in embroidered linen, others in silken tapestries, and frequently these developed gifts were handed down by heredity to successive generations, and now and then a genius in such fine arts arose. Some families spun the linen and silk, others wove and embroidered.

The farmer villages provided a social life and also a mart of exchange. There were many cities scattered throughout the land. The central city, and the clustered villages gave opportunity for the exchange of the surplus of the farms and the products of the homes. Many laborers were also needed to devote their care to the collecting, transporting, and exchanging or selling products of farm and home. Many also in village and city were needed and devoted their labor to construction and repair of houses, and of such tools as were used. The system of every family having a small estate did not foster the growth of an idle class, but made industry necessary and stimulated it. The Levites were not to hold land, but they were to be busy about the general welfare in the important matters of government, worship and education. All the people were to be industrious, to labor for the good of all. This policy fostered the dignity of labor for the general wellbeing of society.

Great changes came from within and from without during the passage of the centuries, but it was certainly in harmony with the original policy that the Christ when He came spent much of His life in a farmer village, and labored there as a carpenter; and that when in His ministry He sought to prepare special men to spread His teachings and carry on His work, He chose them from such places and employments; and that one of His ablest followers though himself of the class of teachers, should labor as a tent maker to support himself, and should wax so indignant against idleness that he said "If a man will not work neither let him eat."

One of the striking characteristics of the Hebrews transmitted by heredity we saw was the business capacity, based upon the conviction that material prosperity came from the Lord. Time and time again the Lord assured the people their land would be a fruitful one by His blessing, but it was to be through their obedience to Him. We have grown in the habit of tracing all the evil that befell the Hebrews in their long history to sin, and not to trouble ourselves much about analysing the sin. Perhaps we have carried this habit of thought into our personal affairs. Sin has become a very indefinite word, it covers a multitude of sins. We have grown in the habit of thinking that the obedience to God was mainly, almost only in the matter of worship, to separate worship of God from living among men, the Temple service from the land laws, or perhaps to ignore the land laws altogether. There is of course a grievous error in such thinking. False worship or no worship or sincere worship can never be found alone. Prosperity comes not only from true worship but from earnest industry, both are obedience to God, the prosperity comes from Him through both. God through these laws developed the business capacity and blessed it. Still in this society as in the whole race there is not only the tendency to evolve energetic traits of character, prudence, enterprise, and perseverance, but the tendency to deterioration as well, to laziness and wastefulness. The policy of the laws was to provide great prosperity and to distribute it generally among all the people by encouraging industry among all the people.

While the land owners were the main class of the people and generally worked their own small estates there was a class of hired laborers, also a class of slave laborers which are specially treated in the laws. Each of these classes was very small and the whole policy of the social life was to keep them small and to eliminate them entirely. They were both recruited from the class of the poor, and we saw the policy of the land laws was as God said: "that there shall be no poor with thee in your prosperous land, if you observe all the commandments of the Lord". Poverty which is fearfully prevalent in Christian lands today comes

from two sources. Social conditions and individual deficiencies. The social laws of the Hebrews were to so form social conditions that no poverty would arise from that source, and to so treat individual deficiencies that in the coming day no poverty would come from that source. The land laws with small estates kept in large families, and the provisions made to stimulate the poor out of their discouragement, laziness and thriftlessness, were aimed at both sources of poverty. This general aim of the laws could only be fully realized by the general social condition attaining its full development and by the strict obedience to the spirit and letter of the laws by society in general, and by every individual in society, especially by every individual in whom the tendency to degenerate was at all strong. It would be a long process requiring the patience of God; and so he told the people, "The poor will not cease out of the land", and "If there be with thee a poor man, one of thy brethren, within any of the gates in thy land". There may be a few such, the expression evidently contemplates that there shall only be a very few. "Beware therefore lest there be a base thought in thy heart, saying let him take care of himself, the seventh year will make it all right again," "but you shall surely open thine hand to thy brother, to thy needy and to thy poor in the land". So in addition to the requirements of the law, the love of brotherhood was enlisted, remember he is thy brother and give him all the help you can.

There are three simple things quite evident in the hiring of labor, in the relation of capital and labor, in the social life of the Hebrews. The first is the relation of brotherhood. The separation in condition so far as land and money went, did not break the relationship they held to each other and to God. The frequent use of the word brother is marked in all the laws; even the king when they should want one, must be a brother.

The second is that in the agreement for the amount of wages to be paid and the amount of labor to be done there should be no oppression of the weak by the strong.

The third is that the wages must be paid promptly, "in his day thou shalt give him his hire, let not the sun go down upon it."

In all these respects the weak and poor must have no occasion to cry unto God "lest it become a sin to thee". Here as in the general subject of industry, the hiring of the laborer is made a matter of religion, a part of worship.

The prophets are righteously indignant against any transgression of this law of the brotherhood of capital and labor. Jeremiah, when the nation was tottering to its fall says boldly to the unbrotherly wealthy men of his day, "Do you think you shall prosper before God, because you dwell in great houses of cedar. Your fathers did justice, they judged the poor and needy, and it was this that God approved". "Woe to him that buildeth his house by unrighteousness, that useth his brother's services without wages, that giveth him not his hire". Another prophet says that God gives this message through him, "I will come near in judgment and be a swift witness against those that oppress the hireling in his wages." That this law of brotherhood holds over into New Testament times is seen in that an apostle is no less indignant than a prophet at its violation, "Behold the hire of the laborers who mowed your fields which is of you kept back by fraud crieth out, and the cries of them that reaped have entered into the ears of the Lord". That the Christian pulpit does not frequently utter the same indignant rebuke today, is no criticism of the law, nor can one infer from the silence that there is no longer any oppression of the laborer by those who hire him either in the amount of labor demanded, in the scale of wages given, or in the promptness and fulness of the payments made. The law could be strictly or literally construed, but the spirit of brotherhood was to carefully guard against any oppression of the laborer.

The laws of the Hebrews discouraged slavery and so are in broad contrast with the laws of other ancient nations which fostered it. Slavery was a very small feature of the social life of the particular society of the Bible, and grew constantly smaller until it vanished away. The history of the Bible gives us many scenes of the life, the manners and customs of the people, now and then we catch a glimpse of slavery, but it is not a prominent feature of the background of striking events. What we do see is

far different from scenes in other ancient lands, there are no slave markets, slave quarters, families torn asunder, women sold to shame, we do not hear the clank of chains, the crack of whips, the cries of the tortured, the curses of the dying against the blind cruelty of man. The prophets who do not hesitate to denounce particular sins, and who frequently denounce the oppression of the hired laborer, have little to say about the abuses of slavery. We may infer either that the Hebrews were good masters, or what is more probable that there was little slavery existing. The most marked instance of a prophet's speech about slavery is in the time of the last king of Judah when the prophet denounces the hypocrisy of the people, who, to secure the favor of God, had freed their slaves when they feared the capture of the city, and had enslaved them again when the enemy had departed; and the prophet denounced the sin not only, but the enemy returned to triumph over the sinners, as the prophet said they would speedily do. The whole incident shows that the slavery itself was known to be wrong in God's sight.

The Gospels describe Christ in his relations to all classes of the people, his teachings abound in figures of speech and illustrations, his parables are vivid descriptions of scenes about him, but slavery seems almost to have vanished away, it gives hardly a line, hardly a shade of color to the scene, and what there is comes from Greece and Rome.

The theory that slavery grew on such a gigantic scale that it was the main element in the downfall of the great civilizations of Egypt and Babylon, of Greece and Rome, only makes plain that in that wide desert of man's inhumanity to man there was an oasis of human kindness in the land of Judea. The policy of the social development of the Hebrews as seen in the laws of God given through Moses was to check and banish slavery from their land.

The rise and growth of slavery in all lands and ages has two sources, one the captives taken in war, the other the oppression of the weak by the strong, of the working classes by the wealthy. The oppression of hiring labor grows into enslaving labor. The

Hebrews were not designed by God to be a warlike people. God checked David's ambition to be a world conqueror in a most effective way. The long history of the people extending through many centuries has the account of but few wars. This feature of their social life worthy of more careful study in another place, discouraged slavery by shutting off one source of supply of slaves. The land laws we have seen fostered small estates, discouraged the formation of large landed estates, the growth of vast wealth in land in the hands of a few, this feature also discouraged slavery. What room was there for slaves on a twenty acre farm, owned by a large family and which must support that family? Slavery on a large scale cannot exist where large landed estates cannot exist. The laws of hiring labor we have just considered forbade the oppression of the laborer, and insisted upon a brotherly treatment of the poor who was dependent upon his daily labor for his daily bread. This, and all the laws aimed to alleviate and do away with poverty, discouraged slavery by shutting off the other source of supply of slaves. Still the Hebrews coming out from an early condition of slavery themselves, and surrounded by slavery in other nations through all their history, and having the average amount of human nature in themselves, a nature we have seen inclined to start and maintain slavery, would, in spite of the discouraging features of their laws already considered, have slavery to some extent in their social life.

The laws of God given through Moses further discouraged slavery in several striking features. Slaves taken in war were protected from abuse, specified acts of abuse freed them, and all such abuse as made their life oppressive was forbidden. They were regarded as members of the family and shared in the Sabbath rest and the festival occasions. No Hebrew could be made a slave against his will, stealing and selling a man was a capital crime. It was allowed to purchase slaves of strangers but they were protected as were the captives taken in war, they were to enter the family life, they might be circumcised and share in the Sabbaths and feasts. If they were abused or become dissatisfied and ran away no one was allowed to return them, but they must be

treated kindly. So all these involuntary slaves must be mercifully treated, and they shared in religious rights and their children were born free. The Israelite was not divided, as other ancient people were, into two great classes, the free and the slave. Slavery existed but in diminished condition compared with surrounding people, and with ancient Greece and Rome. There does not exist the large class of born slaves, as in other nations, the slavery of succeeding and endless generations. The Israelite was a born freeman. The Hebrew waxen poor could sell himself as a slave, but the ownership could not last longer than six years, and during these six years the bondsman or his near of kin could redeem him. He could not be sold from one to another. He chose his own master, virtually hired out for a term of years, though the wage element is not mentioned it embraced simply his keeping, and at the close of the term liberal treatment. When freed at the end of the six years, he might voluntarily remain for life, but if he left he must be well provided for that he might have a fair start for himself. That which was the underlying principle in the hiring of labor, "thou shalt not distress thy brother" is emphatically stated in the slavery laws. The brotherhood was not broken by the fact that one was so poor he offered to become one's slave. The law of God through Moses provided in its terms the spirit which should control in the whole relationship to its end. "If thy brother be sold to thee and serve thee for six years, in the seventh thou shalt let him go free, thou shalt not let him go empty, thou shalt provide him liberally." The spirit running through all these enactments of the Institution of Industry is that of brotherhood, and this caused slavery that flourished so rankly in other nationalities to dwindle and vanish away from the social condition of the particular society of the Bible.

It was the same spirit of brotherhood made more clear and powerful now by both master and slave being brothers of Christ, that entered the universally prevailing relation of slavery in Roman and Grecian civilization in New Testament times, and undermined its, until that time, unquestioned righteousness and power. A runaway slave had been converted to Christ under the

teaching of the Apostle Paul, while he was a prisoner in Rome. By one of those romances so frequent in life the family owning this slave had become an eminent and devoted Christian family under the teaching of the Apostle at Colossae, while on one of his missionary journeys. In harmony with the principle of obedience to law Paul persuaded the slave to go back to his master, and that he might be well received sent with him a letter. The spirit of this letter is destructive of slavery. Paul calls the slave his beloved child, a brother in Christ, and urges that he be received back no longer as a slave but more than a slave, a brother beloved in the Lord. Without directly attacking the institution so fully and firmly established in society, without endangering society itself by stirring up a spirit of rebellion, the relationship of brotherhood of both master and slave and of the Lord Jesus Christ introduced into the institution, caused it to dwindle and vanish away wherever Christianity gained the control of society.

That the whole institution of industry should as far as possible come to a full rest one day in every seven, was an established law of the Hebrews. The whole land was a busy hive of industry, for six days on farm, in home, in shop. Leisure classes were not encouraged. "Six days shalt thou labor and do all thy work". Each one was commanded to have something to do and to do it. Then came the day of rest, every one was commanded to rest. The lesson is plain. Man is separate and distinct from his work, cannot be identified with it, he may lay it aside, may rest from it. The higher religious meaning belongs to another place. Here the economic view of the rest must be considered alone. The rest is in order to work. The man whether the owner of the farm, the hired laborer or the slave, needs the rest. He recruits his physical strength, he restores his spirits, is invigorated, enlivened by rest. An incessant daily grind wears him out. A weekly recurring rest harbors and renews his strength and spirit. He can do more and better work by the weekly rest. Students of this special subject say this is a wise provision of the Hebrew Law. This view seems confirmed by the fact that Sabbath keeping lands are generally prosperous lands. The reverse side of the

truth is also valuable. Industry is needed for rest, work six days that you may have the chance and opportunity to rest. Life is not all work. Industry is not everything. Rest, opportunity for something higher and better than material prosperity is itself a valuable asset. Perhaps Americans as much as any class in the world need the incentive in the direction of rest, need the insistence of the law of God given by Moses that rest is a valuable element in the institution of industry.

All that we cover in modern times with the name of business belongs to the institution of industry. Many of our business men are proud of the title Captains of Industry, and they deserve it, with much of the great quality of leadership and with some of the spirit of warfare it implies. The raising of the products of the earth from field and mine is but the beginning, the manufacture of these products into needed forms and combinations, their transportation to markets of trade, their buying and selling with the buying and selling of the implements and agencies of making and distributing them are all important parts of business and industry.

The whole system today is vast and complicated, in the beginning and growth of the Hebrew nation it was in its rudimentary form. The laws of God given by Moses had much to do with business in the rudimentary stage, and however much it may have grown until it is world wide, and however much it may have evolved from simple to complex forms, it is a fair presumption that it has not evolved beyond God's thought, or beyond the need of His laws, beyond the principles of the relationship of man to his fellow man in God's sight.

There are many enactments concerning the conduct of business. Their large number and great variety endeavored to check the strong tendency to wrong doing in business transactions and the shrewdness in devising ways to accomplish it. It is said that in the lower departments of business today in the crowded tenement districts of our great cities, there is large use of short weights and measures. It is even alleged that it is not confined to such districts. This is not a modern invention, the laws of the Hebrews prohibited false weights and measures, and the prophets

denounced their use as a peculiar abomination to the Lord. Money, the medium of exchange, was always to be of the right standard. There was to be no deceit practiced, no advantage taken of the ignorance or need of a brother. The details are so many that they cannot well be counted or even classified in our necessarily brief consideration of the subject. There is however one important law which covers all the rest, and whose spirit runs through the minutest details of business.

It is popularly assumed that the summary of the Ten Commandments was made by our Lord Jesus Christ, He rather adopted it from Moses, and one part of it from the laws of God given through Moses. The first part of the summary, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might", is found in the first oration of Moses to the people on the plains of Moab, it is an absolutely correct summary, but it was made by Moses. The second part of that great generalization is "Thou shalt love thy neighbor as thyself". This second part was made by God himself as part of the laws he gave the people through Moses, it is not found in the speech of Moses, but in the civil laws of the Hebrews. A still more striking truth to our modern business spirit is that this law of God given by Moses, "Thou shalt love thy neighbor as thyself", is given in connection with and as a part of the laws regulating business. We sometimes engrave it upon our church walls, and it is surely appropriate there, in our worship, in our Christian fellowship, in our domestic and social life we acknowledge, it is good law. If we followed the example of Moses we would startle the business world, with what many would regard an intrusion and some a desecration, we would engrave this law on the walls of the Chamber of Commerce, we would illuminate it as the most prominent rule of the Stock Exchange. Regarding it as we must in connection with other laws, as given by God through Moses, it is evident that He designed that this law should control business, the rudimentary business in the time of Moses, and this vast and complicated business that has evolved from it in our day, but which has not evolved beyond His design. The statement frequently

heard "that business is business and religion is religion, they cannot mingle", finds no sanction in the Bible, is the direct opposite of its whole teaching and spirit, is opposed to the letter and spirit of the law of God.

There is a proper love of oneself, each one is made in God's likeness, is his child, and should value himself aright, but for that very reason and to that degree, he should love his neighbor as himself, this extends to all business transactions. Take care of your own interests, and make that a standard for caring for the interests of your neighbor, this is God's law of business. We are forced to acknowledge that even in business the law appeals to our conscience, it is a good law. This law runs through all the particular enactments. "Ye shall not steal, nor deal falsely, nor lie, nor swear falsely by my name, nor oppress, nor rob, nor curse the deaf, nor trip up the blind, nor take vengeance, nor bear a grudge, nor be a tale bearer, but in righteousness shalt thou deal with thy neighbor". All very good for the ancient Hebrews; but just as good for store and factory, railroad and steamship, Chamber of Commerce and Stock Exchange today. This law is the summary of the second table of the Ten Commandments and it was made by God himself, and the application to business follows naturally, but "lest we forget" or worse yet, should evade it, God through Moses makes it apply directly and emphatically to all business matters.

As the centuries passed by there were many breakers of this law in this prosperous land, the land flowing with milk and honey, and many accumulated fortunes by breaking the law, but their success though often great did not blind the eyes nor silence the tongues of the prophets. Those bold preachers of righteousness taught that such apparent prosperity was hollow, that breaking God's law would eventually bring disaster, and that those who disobeyed not only but the society which allowed it, and in its public opinion even applauded it, would together be punished by the just God. The punishment was not all attributed vaguely to general sin, but they specified special sins, sins of business.

Amos coming from the southern kingdom had a difficult task to

win a hearing in proud Samaria, the rival of Jerusalem in luxurious living. The first two chapters of his book are a masterpiece of oratory, one of the finest introductions, if not the finest, in the whole history of oratory. But having won a hearing his righteous soul burned within him and he held his audience by the very strength of his indignation. "Ye lie upon beds of ivory, stretch yourselves upon couches, ye sing idle songs, ye drink wine in bowls, ye anoint yourselves with chief ointments. I despise your feasts, saith the Lord. Take away from me the noise of your songs. I will not hear the melody of your viols. Ye swallow up the needy, ye cause the poor of the land to fail, ye trample upon them, ye take exactions of their wheat, ye make the ephah small and the shekle great and deal falsely with the balances of deceit, ye sell the refuse of the wheat, ye afflict the just, ye take a bribe, ye turn aside the needy. Therefore I will cause you to go into captivity beyond Damascus".

It was no better in Jerusalem. About the same time Amos was preaching in Samaria, Micah preached righteousness in Jerusalem. He had lived west of the City where the hills sloped off to the Great Sea and his heart had waxed hot within him as he saw the princes and the rich men grab the small estates to form their princely domains. When he came to the City, the Holy City, the great capital with his complaints, he found matters there still worse than in his country home. "Your rich men are full of violence, they have spoken lies, their tongue is deceitful in their mouths, therefore I will make them desolate because of their sins. There is none upright, they hunt every man his brother with a net. Ye have the treasures of wickedness, the scant measure which is abominable, the wicked balances, the deceitful weights. Ye build up Jerusalem with iniquity. Therefore shall Zion for your sake be plowed as a field, saith the Lord". There was little possibility of evading such preaching, it was sharply directed to the conduct of business, and the greater the success the stronger the denunciation. And the preachers had the law of God back of them.

Isaiah, one of the princes, the polished orator, the Wendell Phillips of his day, was a stern preacher of righteousness; though

we are accustomed to think of him almost entirely as the evangelical prophet, we will have to go far to find a keener sword driven more closely to the heart of business wrong doing. "Woe unto them that decree unrighteous decrees, that turn aside the needy from judgment, that take away the right of the poor, that make the fatherless their prey and widows their spoil. The Lord will enter into judgment with the princes, the spoil of the poor is in your houses, no man spareth his brother." Crowds assembled to hear him whenever he spoke in the Temple Courts, his eloquence stirred the hearts of the guilty as well as pictured in glowing colors the golden age of the coming Messiah.

Our Lord Jesus Christ not only gave this summary of the second table of the Ten Commandments, but he taught the Golden Rule. "All things therefore whatsoever ye would that men should do unto you even so do ye also unto them, for this is the law and the prophets". The "therefore" refers to Christ's teaching that God is the great and glorious giver of all good things. Therefore we are to be like Him and show this in our treatment of our fellow men. His saying "The law and the prophets" in the general usage of his day was about the equivalent of "the Bible" in our usage. So Christ virtually says. The strong faith in God brings one into likeness to Him and results in the Golden Rule, which is "the Bible". It is difficult for us to conceive of any stronger way, in which Christ could have shown his view of the utmost importance of this rule. The Golden Rule is simply Christ's practical and strikingly clear direction of the way in which the law, "Thou shalt love thy neighbor as thyself" is to crystalize itself into the acts of our daily life. It is His condensation and way of putting the second table of the Ten Commandments, it is obedience to God that discharges duties to man, it fulfills the whole law, it is "the Bible". The preaching of the apostles likewise enforced the law of love. James says: "If ye fulfill the royal law, thou shalt love thy neighbor as thyself, ye do well". John says: "He that saith he is in the light and hateth his brother is in darkness even until now". Peter says: "Let none of you suffer as a murderer or as a thief or as an evil doer". Paul

says: "Love worketh no ill to his neighbors, therefore love is the fulfilling of the law." "If ye love not your brother whom you have seen how can ye love God whom ye have not seen" is as true today as when first written. The man who thinks he loves God and in his business takes advantage of his fellow man, his brother, is evidently fooling himself, the love of God is not in him.

I recently asked an association of ministers in New York City if any of them had ever preached a sermon on the Golden Rule in its application to the conduct of business. None of them had ever done so. I have no reason to believe that this was an exceptional body of ministers. I have frequently looked over the topics of sermons for the next Sunday published in the Saturday New York papers, but I have never seen "*The Golden Rule in its application to business*" in such lists. The novelty of such a title would awaken much interest. I have asked many intelligent and regular attendants upon Church services whether they had ever heard a sermon upon that subject, and much to their surprise as well as to mine they could only answer that they never had. I received a further surprise when I looked over my own record of sermons, of the over three thousand sermons I have preached I have only three upon the Golden Rule. I have looked up the sketches of these three sermons and found to my further surprise that I had applied the Golden Rule mainly to the family, the social and the church life, and but little, hardly at all, to the business life. In the further investigation of this question I then turned to the published sermons of the eminent preachers of the past century and of today. Of course I could not examine them all but I spent a little time in looking over the subjects of perhaps thirty volumes of the great masters as Robertson, Beecher, Brooks, McClaren, Parker of the recent past, Edwards, Davies, Emmons, Hall of the more remote past, and Morgan, Campbell, Parkhurst, Hillis and Burrell of today. In all these thirty books of great sermons I found only one upon the Golden Rule, and that was not especially applied to the conduct of business. The conclusion is certainly fair that the neglect of the Golden Rule has characterized

the preaching of the last one hundred years, and characterizes it today.

This neglect is certainly condemned by the practice of Bible preachers, of prophets and apostles and especially of our Lord Jesus Christ himself. This neglect can only be justified by such preaching being no longer needed, by the standard and practice of modern business being already a fulfillment of the Golden Rule. On the contrary we often hear that the Golden Rule cannot be carried out in business, that it is visionary and impractical. That business is sharp competition, "Do others before they get a chance to do you", and that it is becoming more fierce as the years go by. Even those who take the sane view that business to be successful must be a service of the public, as providing railroad transportation, steel for the many uses of a high civilization, oil for illuminating the homes of the people, even these men in building up these great enterprises often apply the Golden Rule to the far off visionary masses and reverse it with ruthless cruelty to their nearby flesh and blood competitors. The betrayal of even Life Insurance Trusts, the development of monopolies even in providing food, the corrupt purchase and use of public utilities, the growth of immense fortunes by selling watered stock to the deceived public, corporate morals and practices utterly unchristian though the board of directors may be wholly Christian in name, these things together with the prevalence of deep poverty in our rich land, and the prevalence of strikes and lockouts oftentimes in the spirit of savage warfare, all these things are known to us all, and show that on a large scale the conduct of business is the reverse of the fulfillment of the Golden Rule.

Christian men are not checked by their religion from adopting unchristian standards in business. Everything seems to be justified, deceit, cruelty, all selfish grasping, if the success is only large and showy.

By failing to preach the Golden Rule we are in silence helping the growth of strife and hatred. That which is ignored by the preachers is likely to be regarded of little importance by the people. Our silence allows the world to hold that Christ's religion

is unable to rule in that large department of life we call business. The lamentable conditions so prominent in the business world today may be attributed to some extent at least to the culpable silence of the Christian pulpit on the Golden Rule. The preacher of the Gospel is not leaving his high calling, is not intruding where he has no call, is not going away from his special studies into regions where he can have no knowledge of any value, is not showing how little he appreciates the circumstances and how little force he has, when he preaches righteousness in the marts of commerce, the law of love in the stock exchange. There is no great department of human life where the gospel ought not to go, where the preacher of righteousness ought to keep silence. If the Golden Rule is to be preached at all in these modern days when so much of our life is devoted to business, it must be preached specially in its application to the conduct of business.

It may be and should be preached in its full demands so clearly, frequently and forcefully that it will have its three divinely designed effects.

First, that it will awaken conviction of sin. Many a man relies today upon his morality for his salvation because the standard of morality in business is so low. If Christ's standard is faithfully applied to such a man's conscience he cannot help approving it, and his candid examination of his life will show him how far short he falls of it. Such an one will be convinced of his sin of unbelief in Christ in that he has not adopted and lived up to His standard. He will be convinced of his sin against God the unseen, by recognizing his sin against his brother whom he has seen, by his taking the advantage of him, by his crushing, wronging, defrauding his brother in his conduct of his business with him. He will recognize that in wronging man he has wronged God, the Father and Savior of man. We preachers of the Gospel should no longer fail to use this most effective means of awakening conviction of sin.

In the second place such preaching upon the Golden Rule will show what faith in Christ is in the conduct of business. If we believe in Christ to the salvation of our souls from sin, if we have

gratitude to Him for His blood bought salvation, we will make His commandments the rule of our lives. Anything short of this, however much of knowledge and acceptance of great truths, however much of observance of religious ceremonies there may be in it, anything short of this obedience to Him is after all far short of saving faith in Him. If this is faithfully preached there will be less opportunity of self deception and of that remarkable blindness and walking in darkness of wide awake Christian business men which has recently astounded the world.

In the third place, such preaching upon the Golden Rule will place before the Church of Christ and before the awakening world the glorious coming of the Kingdom of God. When the Kingdom of God shall be established in the whole earth not only will the curses of sin against God give place to the praises of loyalty to Him, but the wrongs of man against his fellow man will give place to the loving service of brothers. In the Kingdom of God business will be conducted according to the Golden Rule.

## CHAPTER XVI.

### THE ACCUMULATION AND DISTRIBUTION OF WEALTH.

The original commission God gave to the race of man to subdue the earth and have dominion over it would secure to them through their obedience the possession of wealth. Their work was to be social, no man could subdue the earth alone, it was only possible by combined effort. The God given power to man distinguishing him from all other races of life was the ability to change his environment, this could only be accomplished by combined effort, that is by the social element in the race, and changed environment is wealth. The principle of evolution, uniting man with the whole creation, making him no exception but rather the culmination of the long progression, gave to him that which was present in small degree in the lower grades of life, but which was to be his crowning power and to control his life, the principle of love of his kind. The struggle for existence shot through with love of kind was to be the struggle of the race for human welfare, and this would result in wealth, the accumulation of the results of the struggle made by one generation for all succeeding generations. When God through a further revelation of Himself gathered a particular society about Himself, one of the conceptions of that society was that large material prosperity would be theirs from their loyalty to God. When that society came into possession of their God given land their obedience to the laws of God given to them through Moses, secured to them vast wealth, great material prosperity. Now for many centuries the Jews have been scattered through many nations, they have been preserved in race purity, this is their main characteristic, another is that though frowned upon by law and public opinion, though often

persecuted and cast out with cruelty and great hardship, they have always had wealth, they have been "lenders and not borrowers" as Moses foretold, and though a small race comparatively today, they are still a very rich race, the bankers, the money lenders still in all lands.

The particular society of the Bible gathered around a supernatural revelation of God has now for nearly twenty centuries been spreading in all the earth until some nations of the world can well be called Christian. The remarkable fact in this line is that these Christian nations are the wealthy nations of the world, and the more Christian they are, the more wealthy they are. Gladstone said a few years before he died that more wealth had been accumulated in the Nineteenth Century, more material riches that could be handed down from one generation to another, than in all the centuries that had gone before in the history of the race. This vast accumulation has been almost entirely made in Christian lands.

There is of course a great principle running through these seven or eight statements which accounts for them, makes them a class of their own kind. Following it out into the future one does not need to be a prophet, to have any special revelation of God's will, to predict that when the Kingdom of God is established in all the earth there will be an accumulation of wealth in all lands and climes such as we can hardly dream of today. It is easy to recognize that this great principle is the social nature of man, and that the clearest statement of it is in the law of God given through Moses "Thou shalt love thy neighbor as thyself", and that the Golden Rule of Christ, which some wise men have declared impractical in business is to the degree in which it has been carried out, the source of the wealth of the world, especially of the wealth of Christian lands, and that when it is fully carried out it will be the source of the stupendous accumulation of wealth which will characterize the Kingdom of God. We have just considered some of the special laws of the Hebrews when they formed a distinct nation and were in possession of their own land. These laws had for their policy evidently not only the accumulation of

wealth but the distribution of it as well. We recognize how the race working together, and in proportion as they work together accumulate wealth, that industry, persistent and intelligent, and co-operation, widespread and hearty, form the power of changing environment in all lands and climes; and changed environment is wealth.

The great problem now is the distribution of this growing wealth. Where the environment is most changed, as in our own land of farms and mines, of railroads and telegraphs, of manufacturing towns and commercial cities, there the accumulation of wealth is apt to be most unequally distributed among the people. The natural law, "love of kind", the revealed law, "love thy neighbor as thyself", Christ's Golden Rule, is the principle that works for the general good; but man everywhere and in all ages finds it more difficult to apply this principle to his next door neighbor, to his nearby fellow worker in farm or shop or store, to the real individual, than to the visionary mass of men.

The policy of the Hebrew laws was an intelligent effort to secure that the accumulated wealth should be as widely distributed as possible. There were four particulars of these laws given by God through Moses applicable to that people and land, having this evident policy. The first was the policy of small estates, each family was to have a small estate secured to it as far as possible through out succeeding generations.

The second was the policy of equal taxation, a certain proportion of the income of the land equal for all, was to support the government, including the general worship and education of the people.

The third was the policy of just means of exchange. The weights and measures and coins were to be according to the standard of the sanctuary, right in God's sight.

The fourth was the policy of insisting that the law, "love thy neighbor as thyself", should control in all hiring of labor, and in every business transaction.

This social policy evidently was not designed to foster what we call individualism, or the formation of large private fortunes.

That the individual alone by himself can accomplish little and amounts to little is clear, he may raise wheat, but some one must grind it and bake it for him or he will raise very little. Individuals are frequently endowed with qualities of leadership. The general run of men would accomplish comparatively little without the initiative of leaders, and the leader would accomplish little without his followers.

The leader is rewarded and stimulated by achievement, by the exercise of power, by the pleasure of doing things; he is also rewarded and stimulated by attainment, by the work done; he is also rewarded by securing things for himself, his personal possessions; but the real leader, the Heaven born leader is rewarded by the satisfaction of leading his followers into their own well being. The only one of these four possible rewards that social policy finds it at all dangerous to give, is that of securing things for himself, and this frequently takes the vitality from the leader by dwarfing the other rewards. As we saw in an earlier chapter the true aristocracy, that which is a benefit to any society must combine the highest of each of the three primary classes of society, the high vitality, the high ability and the high sociality classes<sup>6</sup>; to leave out the last is to turn a beneficial aristocracy into an injurious one. Now the policy of a society which gives large possessions as the reward of leadership and secures the descent of such rewards to succeeding generations is apt to foster the spirit of selfishness against the spirit of sociality, by dwarfing the other rewards. The leader himself ceases to work for the good of society by working only or mainly for the reward, the accumulating a private fortune, and his descendants are apt to degenerate into lazy indulgence and selfish indifference to the general welfare. Moses, Joshua, Samuel did not acquire wealth, and hand it down to their descendants.

The question is often asked in these days can a single man ever fairly earn a million of dollars, can he ever give to society the fair equivalent of a million dollars, can he ever serve his fellow man a million dollars worth. It is quite evident of these three men, and it is just as evident of many men in the history of our own nation, that their services to mankind were worth far more

than can be estimated in dollars. It is just as evident that all such men were influenced by their vitality, their ability and their sociality, and if either of these three were in the ascendancy it was the sociality. It is hence also evident that it would be very bad policy for society to in any way undermine the power of sociality in its leaders in any sphere of action, and the attempt to reward service by personal possessions tends to this undesirable end. The wisdom of Solomon was not sufficient to keep him from degeneracy when he allowed his early ambition to serve his people, to be dwarfed by his growing desire to be rich himself. The highest individualism is that which seeks the social welfare. Not great riches but great service is its reward.

It was possible to secure personal wealth under the Hebrew laws, but it was against their policy. The laws were clearly designed to promote a vast accumulation of wealth, and also its wide distribution.

This social policy was also evidently not designed to foster what we call paternalism. That one should think for and provide for and so rule for others was a condition possible under the Hebrew laws, but it was not encouraged, it was against their policy. We have already seen that large slave holding could not possibly exist with a system of small estates. The bond of force however is not the only kind of slavery, an equally strong bond is that of starvation. This bond was reduced to the smallest possible power by the wide distribution of the small estates, by the provisions made for labor, by the acknowledging of the rights of the poor in the gleanings, by the tithes and the festivals, and by the general law of love to the neighbor in all business dealings. The same policy that discouraged the accumulation of vast private fortunes, discouraged the growth of a large dependent class.

The social policy of the Hebrews evidently fostered what we call fraternalism. The intensive culture of the land, the free interchange of the products of the soil and of the handiwork of all classes, the general incentive to initiative enterprise and industry and to righteous dealings fostered the social welfare, and the resultant wealth was widely distributed. The policy of the insti-

tution of industry was to check the tendency of individualism to selfish lawlessness thus leading to the paternalism that enslaves and degrades the many to lift up the few, and to foster the growth of fraternalism by making the labor of all for the service of all, and distributing the rewards of labor as widely as possible. The competitive motive stirs to leadership and activity selfishly, leads to large success in business and politics and at the same time to great defeat, gives immense wealth and great honor to the few successful ones and much distress and poverty to the many defeated ones, is the source of pride and envy and hatred. On the other hand the social motive stirs to leadership and activity as well, but for the common good, and awakens feelings that are a credit to our humanity. Bible sociology favors the social motive and checks the competitive one.

In reading the history of other ancient civilizations one does not have to read much between the lines to be forced to live awhile where there are vast private fortunes and much general poverty, palaces and broad estates and much slavery and many dependents. Our pleasure is to live with the princes, statesmen, scholars, generals and great merchants, and our forced glances at the masses of the people fill us with compassion. The policy of those civilizations was towards individualism and paternalism. Such civilizations were builded upon slavery, the toil of the multitude for the few, the palaces, the works of art, the refinement and culture, the literature were of the small leisure classes, whose leisure was maintained by the toil of the masses. While this seems the general condition in those civilizations, there were many homes of comparative comfort and many individuals of such strong virtue that they lifted themselves above the great mass of the dependents. No general policy of any society can be entirely bad, nor can it crush all members of any single class.

In reading the Bible history which runs along through many centuries we of course pass through many stages of social development. In all these stages the evolution is of the masses, the advance of the common people in general welfare and culture fostered by the policy of their laws. There are princes and rich men

but they are not so separated, so lifted up from the multitude. When they tend to separate themselves and to lord it over the rest they are checked by the policy of the nation's laws, by the public opinion of the people in harmony with that policy and by the fearless preaching of the Prophets of Righteousness. Boaz may have had rather more land than his share though that is not clear, but the whole scene of the harvesting is in the spirit of fraternalism. The family of Jesse, the source of the great line of kings in the Southern Kingdom was evidently like the other families of Judah, prosperous but not more than others, and all bound together in the spirit of brotherhood. David found Jerusalem a town of hovels and left it a city of palaces, but the palaces were not owned by masters nor builded by slaves. The splendid Temple of Solomon, as the Tabernacle before it, was builded from the voluntary contributions of the leaders and of the people.

That there was vast accumulation of wealth and also wide distribution of it in the days of Solomon and in many periods after him are by no means the main features of that high civilization, other things besides wealth were fostered in the spirit of fraternalism.

It cannot be claimed that the Hebrews excelled in art as did the Greeks, at any rate no remains of their art have been recovered, but they were not deficient in it. Some hold they were checked by thinking God had prohibited the making of images in the Ten Commandments, but they were wise enough to know that the prohibition was not of making, but of worshiping images as representing God.

At any rate, the Temple, as the Tabernacle before it, was highly ornamented. Workers in the fine arts were acknowledged as specially gifted of God, and this palace of their Great King belonged to the whole nation who frequented it, and must have been greatly impressed and cultured by its grandeur and beauty. Some have held that the Hebrews had no dramatic development; true they have left no ruins of great theatres; but the dramatic instinct is strong in the race today, some of the finest authors, actors, singers and managers of operas and theaters are of that

race; and one of the greatest dramas in all literature, Job, and two of the finest librettos of all operas, "The Song of Solomon", and the "Prophecy of Joel", and that oratorio that needs only to be set to music, the "Rhapsody of Zion Redeemed" by Isaiah, are in their literature, and show a dramatic development of great worth. That they excelled in music is unquestioned. Many psalms are arranged for solos and chorus, and for antiphonal singing; and tunes are mentioned and many kinds of instruments. It is doubtful if the world has ever heard such grand music as ascended in praise to God from the Temple courts when the great orchestra and the splendid choir led the chorus of all the people, thousands of voices in the open air. That they excelled in oratory no one can question who reads Moses' orations on the plains of Moab, Isaiah's great speeches in the Temple courts, and Paul's speech in Athens. The book of Ecclesiastes will rank with the works of the greatest philosophers of the world on the meaning of life, on the relations of God, man and the universe, the great problems of thought. That they possessed great practical wisdom is shown in that the Book of Proverbs is the best manual of business directions to be found in any language, setting forth the wisdom that holds in her hand both riches and honors.

This high civilization was a high civilization of fraternalism, not based upon slavery that a leisure class might be civilized; but here where wealth was widely distributed a civilization arose of the masses of the people in appreciating the harmony in the world we call beauty, in recognizing the order in the world we call truth, in following the right in the world we call morals, and in combining beauty, truth and morality into a religion binding man to God. This high civilization of fraternalism was the civilization of righteousness, the right relation of man to his brother man, to the wide star canopied earth his home, and to God his Father.

It was not a perfect civilization but the fault was not in the policy of the laws given by God through Moses, but in their not fully obeying them. The nation experienced frequently great prosperity, and it frequently was exposed to great disaster; its

later history is the checkered scenes of the book of Judges enacted on a larger scale and depicted in deeper colors. We are prone to account for the grave colors of great disasters by their disloyalty to God, and to think of their disobedience as simply idolatry. But idolatry, as sin generally, involved a great deal more than worshiping the gods of the surrounding nations, it involved the morals and customs, the adoption of the policy of those nations. Generally the encroachment of the heathen policy toward man preceded and led to the departure from God. The idolatry that eventually brought disaster, the disobedience to God that brought punishment, was a gradually increasing sin against God by breaking his laws given through Moses concerning man, until it became a repudiation of God himself. The account of the long history is so rapid and concise that we neglect to count the many centuries of gradual departure from God in sinning against man.

When however we come to the speeches of the prophets in their effort to secure prosperity and save the nation from disaster, we recognize at the first careful reading how large attention they paid to the relation of man to man. They warned the people, especially the rich, not to be so charmed with prosperity that they wronged their fellow man; they denounced the practice of selfishness, cruelty and lust; they accounted for the shadows of coming disaster, for the withdrawing of God's favor and the threatening of His wrath by the growth of their unrighteousness toward their fellows, by their sins against the fraternal policy of His laws. Where a few eloquent sentences are devoted to idolatry purely, its folly and sin, a multitude of flashing denunciations are hurled against the unfraternal spirit and conduct that led to and was associated with idolatry. Still during all these checkered scenes, that which has already been noted goes on, there is much wealth and it is widely distributed, the policy fostering fraternalism has its fine results that distinguished this from all other histories, from all other civilizations.

When we come to the time of Christ Judea is still a fruitful and prosperous land. The many tributes it has paid to passing conquerors, its long experience of captivity, its being for genera-

tions a province of great empires; the taxes it has paid to Egypt, Babylon, Greece and Rome have not yet impoverished it. The scenes in which Christ lives are scenes of general wealth widely distributed, the scenes he depicts in his parables are those of plenty, the people that gather about him are not divided into castes; there is a marked feature of fraternity. This is the general scene, brightness and prosperity, the parable of Dives and Lazarus, the caste of the Pharisee are rare and small shadows upon it. Christ's disciples were some of them poor men, some rich men, all were brothers in Him. Christ's friends in Bethany were rich, but eager to entertain the poor among his disciples. Christ himself had no worldly possessions as divided from his fellow man, he was the possessor of the heavens and of the earth, and He called all men to share His riches with Him.

The teachings of Christ about wealth are well worth a careful study by themselves, and should have special attention in these days of great riches. How large a proportion of His teachings were sociological as distinguished from and still closely related to theological is seen in many a chapter of his life. Take the tenth chapter of Mark's Gospel for example. He teaches about marriage, about children, about riches, about His sacrifice upon the cross, about true greatness being the spirit of serving, and then He lays all His omnipotence at the feet of a blind beggar. The connection of the domestic relations and of the economic is not only in the chapter, but in the nature of the case. Restlessness in the marriage relation, dislike of children and the wrong view of wealth are closely related. It is quite evident the rich young man both in acquiring and in using riches loved them more than he loved his neighbor, his keeping of the second table of the law had been in letter more than in spirit. Christ loved him and pointed out to him his grave defect. He warned his disciples of this tendency of riches to lead to selfishness, and so shut out from the Kingdom of God, from the brotherhood of mankind. He showed them that love to God and love to one's neighbor would bring an abundance of riches and of friends. He tried to replace their self seeking with the spirit of service, the spirit of true great-

ness. Then he gave them His example both in teaching and in action.

There are four features of Christ's teaching about wealth, and his whole attitude toward it which can be easily traced and are in full harmony with the general teaching of the scriptures.

The first is its source. God is the giver of wealth, material prosperity comes from Him. God calls to account for the gaining and the using of wealth. God is the owner, man is the steward. Some of the parables giving pictures of wealth treat among other things of wealth itself. Man's varied talents are to be used in God's service. In gaining and using wealth man exercises his gifts as a servant of God, is acting with God. He as a steward must be always ready to give an account, must use his powers, and acquire and use wealth always in a way pleasing to God. The size of a modern fortune therefore does not count in Christ's sight, except as it answers the questions, did the millionaire gain his millions fairly as God's steward, and does he use his millions wisely in God's service.

The second feature is the law of acquirement. This is the law "love thy neighbor as thyself"; this is the Golden Rule. It applies to all hiring of labor, to all business transactions, to all enterprises great or small. The principle of love is not to be shut out of business, but is to control it. The accumulation of wealth goes hand in hand with the distribution of it. The great modern corporation is subject to the rule as well as the smallest individual with which it deals. It strives to secure only those dividends that are a fair equivalent for service rendered. A railroad corporation with the labor it hires and the general community it serves, is to love its employees and patrons as it loves its board of directors and its stockholders, and is to seek a mutual advantage for all as nearly equal as possible. This makes all business a matter of co-operation, a matter of fraternalism, it strives to be just and fair, to seek the good of others as it seeks its own. Adam Smith's rule "Let each individual and each nation seek for self, and a pre-established and divine order will make selfishness bring about the greatest good of the greatest number", overlooks the element of

love in the highest stages of evolution. Christ's insight into "the preestablished and divine order" is finer and deeper. The love of self is to be kept within bounds for the "greatest good of the greatest number", by being made the standard of the love for others, then competition for self grows human by becoming competition for the service of others, and enthusiasm for self which is animal becomes enthusiasm for humanity which is social, and accumulation of wealth is secured in highest degree, together with its widest distribution. The competitive motive of Adam Smith does not bring about the greatest good of the greatest number—the social motive of Christ captures it and transforms it for the good of humanity.

The third feature of Christ's teaching about wealth is the comparative value of wealth and manhood. Christ never says anything against wealth itself, much of his teaching is in approval of the proper accumulation and distribution of wealth, but he never for an instant loses sight of the fact that a man is worth more than a sheep. He is never confused as to the relativity of values. A fortune, however great, the whole world itself, is as nothing when compared with man. Adam Smith's political economy makes wealth the center, and man revolves around it. Christ's political economy makes man the center, and wealth revolves around him. Like the ptolemaic theory of the solar system Adam Smith is mistaken; he is behind the times; and is being set aside. Like the Copernican theory, Christ is correct, and is being more widely adopted, and holds the future in His grasp. Manhood is the supreme product of the institution of industry. The policy of any society should be the production of manhood. The accumulation and distribution of wealth is not the end in view, it is only a means to the end, the end is manhood. Man is worth more than a railroad, a coal mine or a bank vault, he is worth more than a palace or a church, he is worth more than a painting or a poem. Christ would ask of a modern factory not how much money does it make but how much manhood, of modern civilization not how rich it is, but what kind of men and women does it have. Christ's teaching will not allow us to consider wealth as

an aim. Business for profit only is essentially immoral. Wealth must not be considered by itself but as a part of a great whole, it must be in harmony, for instance, with psychology, man's mental powers, and with ethics, man's moral nature, it must be in harmony with government and religion. Manhood produces wealth, but wealth does not produce manhood. Honesty, industry, skill, self-control, obedience to law, willingness and ability to co-operate are the sources of wealth; these create wealth. Deceit, trickery, fraud, self-seeking do not create wealth; they rob and destroy. Christ's teachings of wealth are a part of a complete whole, they cover the fulness and harmony of man's powers in the Kingdom of God. It is misleading to enumerate land, labor and capital as the factors of wealth production, the formula should include mental and moral character, the fully rounded manhood of Christ's Kingdom. Let barbarians have all the capital and land, all the mines and farms, all the factories and railroads of our civilization, and let them labor with all their might and they would produce not wealth but ruin. They would seek to enjoy, not to serve. A wonderful amount of the spirit of service has sway in Christian civilization, it is only where man has learned to serve his brother man that it is at all safe for him to hold the great forces of nature in his grasp.

There may be some civil war in the social science of Christian lands today, but political economy is the rebel against the rights of man, not Christ. Government may say, Democracy, the power is in the people. Political Economy may say Aristocracy, the power is in the few. Jurisprudence may say, Justice is the equality of rights, the law of love, the law of service. Political economy may say, Self interest is the law, the conquest by the few in competition with the many. Christ is evidently on the side of the Government, and of Jurisprudence. Manhood is the supreme product of a wise social science, it is the final object of all laws and policies, including all political and industrial institutions; and wealth in its accumulation and distribution is of value only as a means to this end. Christian industrialism produces and distributes wealth without wasting more than it produces or destroy-

ing values higher than it creates, it makes manhood the ultimate object of thought and labor. It is far better for the Christian pulpit to preach and for the Christian church to live according to the Golden Rule of Christ, than according to the Political Economy of Adam Smith.

The fourth feature of Christ's teaching about wealth is found in his uniform conduct to the wealthy men of His day, and to the poor. The Pharisees were, as a rule, a wealthy class. Christ never criticised them for their wealth in itself, though he was very severe against such as in gaining wealth had devoured widows houses, or had forgotten judgment mercy and faith in their business dealings, or those that made a show of their wealth in building monuments. He went freely to the homes of the rich, socially and on missions of love, he feasted with them, taught them and healed their sick, he comforted them in their sorrow and rejoiced with them in their joys. He selected some of his disciples from the wealthy class. Capernaum is called his city. He selected it as the center of His activity when in Galilee, it was a wealthy city whose marble palaces were reflected in the waters of the beautiful lake, and whose marts were frequented by the merchants of many lands; He chose it as His home rather than the wilds of Gadara. Some of his closest friends were wealthy. He loved Mary and Martha and Lazarus who were rich, and their home of luxury at Bethany was always his home when He visited Jerusalem; in the seclusion of its richness and love He spent the day of silence in passion week, and from it he passed with His disciples to the upper room of some wealthy friend in Jerusalem; and then on alone to the cross.

While he had relations of helpfulness and friendship with the rich he treated the poor with equal kindness. He went to the houses of the poor as freely as to those of the rich. He gave His gracious ministeries to the poor as lovingly as to the rich, his teachings were as full and frank with the poor as to the rich. It was suffering humanity that appealed to Him, and He cured the poor as freely as the rich. You cannot tell simply from His action or from His speech whether He is associating with the rich

or the poor, with master or laborer, mistress or maid. He made no distinction between the rich and the poor. He treated all alike. He attached no moral quality to the condition of either the rich or the poor. He was always attentive to the needs of manhood. That His conduct was such a contrast to that of other teachers may account for His reply to John the Baptist, bewildered and cast down in prison, but it is more probable that the nature of his message and the special attention He gave to the more needy are involved in it. At any rate His answer to John was that one of the evidences that He was the Messiah was that He preached the Gospel to the poor, the good tidings of the Kingdom of God to the poor.

It is quite evident that if the Church is anything like her Lord there will be little cause of calling her a partisan of either the rich or the poor. She will seek to minister equally to both, she will cordially welcome in her membership both, the one as cordially as the other, she will try in both cases, equally, to cultivate the true manhood in Christ. Still there is something of a kindred condition existing today as in Christ's time, and if she is challenged by any of the bewildered and oppressed she ought to be able to reply as Christ replied, "The Gospel is preached to the poor", freely, lovingly as Christ preached it. The apostles carried on the teachings of Christ concerning the supreme values of manhood and the fraternal spirit in business and the accumulating and distribution of wealth. The early disciples in Jerusalem tried the experiment of voluntary holding of wealth as a common possession in their own little circle. The quickly arising case of Ananias and Sapphira taught them the supreme value of truth in individual and social character, the worth of manhood, and that their holding wealth in common was of secondary importance. On the other hand there arose the spirit of giving special honor and privilege to the rich in the little circle of the disciples, and this was sternly rebuked by James to the Jewish Christians and by Paul to the Corinthians. The spirit of fraternalism found unchecked and wisely directed exercise in the loving care of the poor in each little circle of disciples, and in the

sympathy and help of one section to another though widely separated in space and in race, so the world was amazed and said, "How Christians love each other".

When we consider the great accumulation of wealth in modern time in Christian lands, especially in our own land, we see at a glance that there is much of the spirit of fraternalism in it. It is astonishing that so much has been accumulated in a century or two as to give ground for the opinion that the world is now at least twice as wealthy as it was two centuries ago, from the results of man's gaining dominion over the earth in all the former centuries. This modern wealth as distinguished from the former wealth of the world arises almost entirely from two things, discovery and invention. The main discoveries have been of coal, petroleum, the expansive powers of steam and the positive and negative properties of electricity. The inventions have been of mechanical contrivances for utilizing these great discoveries in the service of mankind. It is with discovery as with invention, both are for the race. He who discovered the expansive power of steam discovered it not for himself but for the race. He who invented the steam engine invented it not for himself but for the race. The laws of society give the discoverer and the inventor some reward, but at best it can be but a very small share in the results of a great service of mankind.

So the wealth of today while the greater part is still in land values, differs in kind also from the wealth of past centuries. That was largely in houses, in garments, in the precious metals and in jewels. These have not lost any of their value, through all the changing centuries jewels are still sought and cherished. But all these things that may be grasped and used by the few are but a very small part of the wealth of the world today. Today's wealth is largely in railroad and steamships, in telegraphs and telephones, in things that are of use to all, and virtually belong to mankind. While not quite as free as the air, they are about as common as the air, they may be used by all the people at small charge, and some of the greatest at no charge at all, they are virtually owned by all the people. The railroad magnate may

ride in his private car; but it is generally concluded that the ordinary cars are more comfortable, and a ride in them is more entertaining. The palace on the avenue may be ablaze with light and the robes and jewels vie with oriental splendor, but the lights on the street are also bright and the crowds there are better clothed than the wealthy of former centuries, and far out in the dark country there is a room more cozy and a light better to read by than the palace can afford. The vast accumulation of wealth is in its nature far more widely distributed than of yore, and than is generally recognized.

Still no one can fail to see that there are shadows, and some of them very black ones, that there is a spirit abroad different from the spirit of service, that Adam Smith has followers as well as Jesus Christ. There is great cause for the terms so prevalent to-day, swollen fortunes, predatory wealth, ostentatious riches, while there is also abundant cause for the term beneficent fortunes, serving wealth and adorning riches. The wealth of the United States in 1850 was seven billions of dollars, in 1900 it was ninety-four billions of dollars, an immense accumulation. Nearly one-half the wealth is in land values, and much of this has made its great increment by the means of railroads. The ownership of the farm lands is still widely distributed, though a marked tendency prevails toward large estates.

But concerning the general distribution of the vast accumulation of wealth in our country some startling statements are made by careful students. It is claimed by these careful students that one per cent. of the families of the United States own over one-half of the whole great wealth, one-half the ninety-four billions of dollars; and that less than ten per cent. of the families own over three-quarters of the ninety-four billions of dollars. On the other hand these students say that ten per cent. of the people of these wealthy United States are in poverty. They support themselves with great difficulty and at the best cannot maintain their lives in healthy efficiency, they are underfed, underclothed and underhoused, and are constantly affording many recruits to the ranks of pauperism, to be supported at the public expense. It is said the

average income of the average family of five in the United States, is less than seven hundred dollars a year. That surely is not far removed from poverty, it is on the verge of it; except of course in minister's families where high thinking makes them skillful in plain living. The unskilled laborer earns less than four hundred and fifty dollars a year in the north, and less than three hundred dollars in the south; that is the average laborer can support a family only in poverty, he must be helped by women and young children. Many wage earners certainly can live only from hand to mouth; they must necessarily do so, if, as Adam Smith's followers say, the price of labor is measured by the lowest cost of living. To solve the problem of living not only must the income be considered but the outgo, and bare subsistence is certainly not the ideal in the Kingdom of God; even in that stage of it already reached in a Christian land. Dr. Devine, Secretary of the Charity Organization of New York City, says that for a family of five persons the minimum income to maintain "any approach to a decent standard of living is \$600. a year." Prof. Small of the University of Chicago says "no man can bring up a family and enjoy ordinary human happiness on a wage of less than \$1000. a year". John Mitchell estimates the minimum wages that will maintain a working man and his family "in the coal regions according to the American standard" at \$600. a year. Many prominent social workers in New York and Chicago agree that \$900. was the minimum wages to support a family of five in decency. The Maryland Bureau of Statistics puts the minimum amount at \$750. a year and places the figures as follows. House rent \$180., Market and groceries \$364., Clothing \$85., Insurance \$18. Amusements, papers, books and incidentals \$10. Doctor and medicine \$20. Coal and light \$35., carfare, as only such low house rent can be obtained in the suburbs of Baltimore, \$30. If the average income of a family of five in the United States is less than \$700. a year, there must be many families below the average, below the power of decent living. The cost of living is variable in different sections and in different times. The United States Bureau of Labor shows the relation of the cost of living to average

annual incomes in the year 1905 as compared with the ten years period 1890 and 1900; the cost of living in 1905 was 16 per cent. higher than the average for the ten year period, while the wage earnings in 1905 were only 14 per cent. higher than the average for the ten year period. This shows that Christ's standard of wages "Love thy neighbor as thyself", that is, what is he worth to me, has not gained but rather lost a little in the last fifteen years, if such general statistics have only one cause, which of course is improbable; but these fifteen years have been years of great prosperity and the showing ought to have been on the other side, making due allowance for all conceivable causes.

By the census of 1900 there were more than 18,000,000 wage earners in the United States, not salaried men nor business men, nor professional men nor proprietors but those employed and paid wages; as these of course are mostly adults, and a large majority men, they form a large proportion of our population which in that year was 76,000,000. The wage problem is certainly worthy of thoughtful consideration of all lovers of mankind. The size of the problem comes largely from the largeness of modern enterprises. They cannot be divided up among a great number of small proprietors each doing largely for himself and family, and having few employees, they must be carried on by a few directors with a vast number of wage earners.

The sources of modern wealth we saw were mainly discovery and invention. Tools in ancient times were simple and largely worked by man's muscles. The policy of laws generally protected the owners of tools in their possession as the only means they had of gaining a livelihood. The creditor could not take from the carpenter his tools in payment of the debt, he would be taking away from him the power of earning his livelihood, and of paying this, and all other debts. We find the same principles in the laws given by God through Moses to the Hebrews. "No man shall take the mill or the upper millstone to pledge; for he taketh a man's life to pledge". With the discovery of coal and the expansive power of steam and the inventions based upon them tools became wonderfully complicated and expensive and are now

largely worked by steam power and must be combined into great enterprises. Railroads at first were short one track lines, even then men had to combine in companies to build and work them, now they are immense systems of many tracks stretching across the continent and can only be builded, kept in repair, and worked by large corporations. Mills at first were small affairs, a few horse power engine and a few men to control it and use it. Now a large factory uses an engine of hundreds of horse power and employs under one roof or series of roofs a thousand or more employees. The coal to be mined at first was to supply small needs, a small mine owned by one man and employing a few helpers could supply a neighborhood; now the demand for coal is immense and vast companies are needed to mine and transport coal to supply the nation. All this has been a rapid development and it has brought about a condition when one set of men own the tools and another set of men work them. The tool owner and the tool worker was up until recently but one man, and the laws of society protected him in the ownership of the tool. Now suddenly and on a large scale the whole condition is changed, the tool owner and the tool worker are two different sets of men, and the change has been so rapid that the laws of society have not had time to adapt themselves to protect the interests of both classes. Both these classes are dependent upon each other. The tool owner, frequently a corporation, can give the opportunity of earning a living to a large number of tool workers, can also at will deprive them of that opportunity, and many a lockout, many a closed factory has reduced thousands of tool workers to the verge of starvation. On the other hand tool workers can give the opportunity to a large capital corporation to make profit on its enterprises; can also at will deprive it of that opportunity, and many a labor strike has turned a profitable enterprise into a loss of dividends, and sometimes into a loss of capital.

One other thing of immense importance accrues from the greatness of modern enterprises. In the old relation of hiring labor there was a large amount of the personal element, the proprietor met the wage earner face to face, man with man; the brother ele-

ment could easily be brought into the transaction, could not be kept entirely out. In the new relation the corporation hires a great number of laborers, frequently hires them by agreement with a great organization and the personal element is pushed almost out of sight, the brother element can be brought in only by an effort of will and imagination, by faith and conscience. Still it is there and is of the very essence of the relation. The Christian conscience and imagination of tool owners, tool workers and of society generally should be constantly instructed and stimulated by the Christian pulpit to see the value and the rights of manhood in the modern accumulation and distribution of wealth.

Ancient civilization was based very largely upon slavery, the slavery of man. Modern civilization is based very largely upon slavery, but now it is upon the slavery of the forces of nature man has learned to use. It is estimated that the steam power and the electric power in use in civilized lands today is equal to the labor power of a billion men. The policy of enlightened Christian civilization should see to it that man is never brought into slavery again. To allow a large portion of the population to be on the verge of starvation is to allow them to be on the verge of slavery, and that too when the accumulation of wealth is piling up on the largest scale.

Society should carefully frame laws and pursue the policy not only of protecting tool workers and tool owners in their rights, but to bring them into loyal obedience to Christ's Golden Rule. There is a very large element of fraternity both in the combinations of capital called corporations, and in those of wage earners called labor unions, in fact both are based upon fraternity, they could not exist in civilizations where fraternity was a small element. Both also are of great use to the general society, minister to the general welfare. Corporations are the creations of state laws and they have created the vast enterprises that characterize our civilization, and have been the source of great wealth and of its wide distribution. The great central part of our country now immensely wealthy would have lingered long in its development had not railroads bound it to the coasts, and steamships to the

world. These have hastened its population not only but have been the means of exchanging its surplus with the surplus of Europe, China and Japan, with the products of the whole earth and so have served mankind generally. Corporations have projected not only railroads but many great enterprises, and now carry them on to the benefit of mankind. Capital is said to be sensitive, but capital cannot be considered separately from capitalists, and capitalists are of all grades, big and little. A corporation could not be formed or carried on, capital could not be gathered in any amount without man's confidence in man, in his ability, his truthfulness, his honesty, his integrity. Neither could capital be gathered in large amounts without a reasonable prospect of a suitable return and without the general prospect of being useful to the welfare of man, which only can insure a suitable return. Then these men who have confidence in each other act together, co-operate in the spirit of fraternalism among themselves and of service of man. The capitalization of our railroads alone is nearly fourteen billions of our ninety-four billions of wealth, and the railroads give employment to nearly a million and a half of our eighteen millions of wage earners. Of course there must be leadership in such large cooperative organizations, and the mass of incorporators must have confidence in the leaders, this is an extension simply of the spirit of fraternalism. It is said that one-twelfth the wealth of the whole United States is represented at a full meeting of the Board of Directors of the United States Steel Corporation. These twenty-four men are influential directors in more than two hundred other corporations which operate nearly one-half the railroads of the United States, and many mines, oil wells and refineries, telegraph and express companies, banks, trust companies, these twenty-four men control companies whose capital is over nine billion of dollars. But they do not own, they simply control this great wealth, they control it largely for the benefit of the stockholders, the owners, and these are numbered by the thousands, big and little among all the people, and the various enterprises so controlled and owned to be successful must serve in many ways the general interests of society.

There is great danger of course in these vast combinations, danger that these men of great leadership will develop an arrogancy of power and a cruel proud selfishness which shall lose sight of the interests of stockholders, employees and the general public in their own aggrandizement. There are four checks to this evil development. First. If allowed it will undermine the confidence in mankind upon which the whole system is based, and so topple itself over into destruction, a desperate cure dangerously verging on anarchy. Second. The evil can be held in due bounds by a wise policy in the state, in limiting and controlling the corporations it creates. It can in the third place be checked by the faithfulness of the Christian pulpit in applying Christ's law to the conduct of business. This will lead to the growth of the reverse spirit, the spirit of service. These leaders can grasp and culture themselves in their great opportunity of wide service. The public opinion may become in harmony with the spirit of service, and hold corporations to the service of mankind. Both leaders and public opinion may come to recognize that the rewards of service are nobler than the grasping of riches, that enthusiasm for humanity is nobler than ambition to be rich. The Christian pulpit may incite in men of leadership the direction to start and carry on great enterprises, not so much for the money they can get as for the good they can do, the ambition to be Christlike. It can lastly be restrained to some extent by the combination of wage earners upon whose co-operation great corporations of railroads, mines, factories and all industrial enterprises depend.

The combination of wage earners into labor unions is also based upon the spirit of fraternity, and these Unions also are of great use to society and minister to the general welfare. They, like corporations, have arisen from modern conditions. They are composed as far as possible of all the wage earners in a particular line and the union negotiates with the employers of labor in that line for the wages to be paid, and the time and other conditions of labor. They have other features of brotherhood and helpfulness but their main object is to have the union negotiate, to take the place of individuals competing with one another for wages.

The man who has only his labor to sell has the following point of view, and the Adam Smith capitalist has very much the same view from the opposite side. Workers dependent upon their work from day to day bid for work against each other. If there is a great supply no one can get more than the nearest starved consents to work for, thus the lowest grade of living becomes the standard of wages. This is bad enough when the personal element in the negotiation is large, when the employer meets his employee face to face, as man with man; but it becomes intolerable, when, as in modern conditions, an impersonal corporation is the employer, made worse still by its paid agent to employ, finding his success as a money maker for the corporation consists largely in employing labor at the lowest possible wages.

While there has been much tumult and strife in the growth of labor unions, there are certain general principles now established and acknowledged in the laws and policy of society. They may be concisely stated as the right of labor in any line to combine and negotiate, that is the right of fraternity, the right to negotiate with all wage earners to get them to enter the union, and the right to negotiate with employers as to wages, hours and conditions. The line between negotiation and coercion is often difficult to discern and define, and the tendency to cross the clearly defined line into unquestioned coercion has been and still is great. But the right of negotiation alone is claimed by labor and acknowledged by society, and a faithful effort is being made by all to bring practice within the bounds of theory. At the first employers generally resented the attempt of a union to negotiate for wages as an interference with what was solely their own business, they would set their own prices according to the supply in the market. It is said there is not a single case on record where the adoption of the negotiation has not been forced on the employer by a strike, or the general experience of strikes; but this of course cannot be determined, the general influence of strikes being a vague quantity. In this day however of social enlightenment and brotherhood employers are rare who claim that anyone may conduct his business exactly as he pleases, he is responsible to the public, there must be fraternalism

in some degree, and the larger the business as the mining of coal or the running of a railroad the greater the responsibility. The employer may adopt negotiation with the union at first as a choice of evils as preferable to a strike, but he soon learns there are many advantages in it, and he may be intelligent enough and fraternal enough to see these, and to adopt it without the fear of a strike. It is recognized now that strikes grow out of intelligence and fraternity. Fools do not strike, only those who have intelligence to recognize their conditions and tendencies, and what may be justly claimed and reasonably aspired for, enter upon a strike. So avoidance and adjustment of strikes must come from increased intelligence and fraternity, to recognize the view of the intelligent wage earner, and respond to it; and to see that manhood is needed to carry on successfully any worthy work, and it should be fostered by that work. When negotiations are heartily and harmoniously made mutual good comes to employer and employee, to the employer in the stability of his business and the quality of the labor secured, and to the employee in a higher standard of living and of working.

A glance at the history of strikes and their results gives ground for this view, and shows the growth of the spirit of fraternity not only in the combinations of capitalists and of wage earners themselves but in their relations with each other. Dr. Carroll D. Wright, United States Commissioner of Labor estimates that during what may be called the era of strikes in the United States, the twenty years of strikes from 1880 to 1900, there were in our country 23,000 of these industrial wars, over one thousand a year. Of these 51 per cent. were entirely successful, both in the claim of wages and the hours of work; 13½ per cent. were partially successful, and the remaining 36 per cent. failed completely. The strikes lasted on an average about twenty-four days and more than six million of wage earners were out of employment. The wage loss was over \$250,000,000, and the employers loss was over \$120,000,000. The strike period was one of development not only in the general large increase of wealth and the raising of wages and standard of living of wage earners, but in the growth of the

fraternal spirit and plans of negotiation. In England earlier than with us the organization of boards of negotiation had resulted from strikes. In 1860 and following years after a long era of strikes a board of an equal number of operatives and of manufacturers was created in the hosiery trade, in the building trade, in iron ship building, in coal mining, and other trades, and since the formation of such boards disturbances have been rare. In 1885 this kind of negotiation boards was introduced in the United States in the iron and steel industry, and there have been few interruptions in that industry since, and it has followed in many other lines of industry. It is said that the most magnificent specimen of this kind of fraternalism in the world is found in the great bituminous coal industry of the four States, Illinois, Indiana, Ohio and Pennsylvania, and extended in some features to the anthracite coal mining since the great strike of 1900, where annual conferences of delegates from miners unions and mine owners fix the scale of wages for the year. Whenever it is found by the warfare that the labor union is too strong to crush, wise employers learn to deal with it on a frank business basis of brother consulting with brother. The warfare is the reverse of brotherhood, but in it both parties frequently learn not only to respect each other but that each needs the other. The conflict arises from the political economy of Adam Smith; the resulting fraternity is the reasonableness of the political economy of Jesus Christ.

There are various means society is devising to diminish and do away with the warfare. Compulsory arbitration has proved of value during five years of trial in New Zealand. No man can be compelled to work, no business can be compelled to go on, the compulsion is not in that line, but the compulsion is that if the work and the business go on they must go on according to the decision of the court; and all disputes must be referred to the court. In the United States the National Civic Federation in 1901 appointed a committee to promote the peaceful settlement of disputes between labor and capital. The character of the members of this committee or court was calculated to win the confidences of the disputing parties and to voice the

opinion of society demanding arbitration rather than warfare. It consisted of twelve great employers of labor, twelve great labor leaders, and twelve neutrals from the general public; among these latter were such men of eminence as Ex-President Cleveland, Arch Bishop Ireland, Bishop Potter and President Elliott of Harvard. Beyond these devices of society the main reliance must still be on the growth of a spirit of fraternalism as taught by Jesus Christ. The Hon. Carroll Wright, U. S. Commissioner of Labor said in a speech recently, "Religion is the only solution of the conflict between labor and capital, The Decalogue is a good platform. A new law of wages must grow out of religious thought. The old struggle was for existence, the new struggle is for a wider spiritual manhood. Out of this struggle is growing a new political economy looking to the care, comfort and culture of man. Religious education must bring about an alliance of ethics and economics in the welfare of mankind."

The growing intelligence and fraternal spirit forming labor unions and fostered by them, and the higher standards of living resulting from them are being recognized by society in general, not only but by the combinations of the employers of labor as well. Mr. J. Schonfarher, the leader in the investigation by the Maryland Labor Bureau, says: "It is easily seen that where there has been an increase of wages approximating anything like the increase in the cost of living, it has been mainly in those trades which were thoroughly organized and could by universal force and combination enforce their demands. The increase has been mainly in the organized railroad employees, textile workers and building trade mechanics." The general rise in wages while not so marked has been largely brought about by these organized trades. Not only the rise in wages is to be credited largely to the organizations of labor, but these also by influencing public opinion and legislation have largely brought about laws regulating the hours of labor, and laws requiring sanitary conditions and reasonable conditions of safety, and especially laws regulating the employment of children in mines and factories.

The greed of capital in individual hands to some extent, but

especially in corporate hands, tends not only to starvation wages but to long hours of labor and to carelessness with regard to health and life, and together with the need of parents, to force children into labor that stunts their physical, mental and moral growth. This greed is frequently checked by a growing of the fraternal spirit in the individual and company employing labor, and more frequently by the growing fraternal spirit in society itself; and generally in both cases the fraternal spirit in labor organizations has directed attention to the abuses of greed and aroused opposition to it. Still ceaseless vigilance is needed to guard life against greed. Elbert Hubbard says that in 1906 there were twenty thousand little children working in the cotton mills of the southern states, mills largely controlled by northern capital, working twelve hours a day for ten cents a day wages. He describes them as having dull, heavy eyes, great pallor, aged looks, as knowing nothing of play and dying off rapidly. The Child Labor Commission of the State of New York reported in 1904 to the Governor that in a single city in the center of that State there were three hundred children under six years of age working ten hours a day in factories. Greed for money will dwarf childhood, degrade womanhood and crush manhood, if left to itself it is as cruel as the deep mines it works, as the heavy machinery it runs, but there is the growing spirit of fraternalism that values childhood, womanhood and manhood above gold to meet and check the grasp of greed.

The growing spirit of fraternalism that we have traced in the formation of great combinations of both capital and labor, and though through their frequent conflicts still in the spirit of negotiation between the two, and in many advances through public opinion of the condition and rewards of labor, may be further discerned also in the schemes being devised nowadays in both profit sharing and in co-operation.

One of the greatest combinations of capital existing in our country, the United States Steel Corporation offers its employees a share of its profits. The man earning two dollars a day and buying a share of the preferred stock at the market price from the corporation has a bonus of five dollars added. This is but a small

sharing of profits, on a yearly wage of six hundred dollars of less than one per cent, but it recognizes by a large corporation that wage earners may have further interests in their work than their wages. The largest share in profits I believe is given by the Baker Windmill and Pump Company. The plan was devised by a Mr. Baker, a student in Sociology in Wisconsin University when he came into full control of the Company. Rule II of the bylaws provides: "The net profits shall be divided between the preferred stock and labor in proportion to the earning capacity of each". The money paid to the preferred stock and to labor as wages is in each case treated as earnings on capital. The capital of the stockholder is the total of money invested. The capital of the laborer is the total of his strength, character and skill put in the work. The money capital is paid the yearly dividend of five per cent. The man capital is paid the current wages. The current wages at two dollars a day is six hundred dollars a year and that is five per cent on twelve thousand dollars. So in further dividing the profits the one who owns twelve thousand dollars of preferred stock, and the two dollars a day laborer have equal shares. There is provision made for enlarging the plant by the creation of common shares divided among preferred stock holders and laborers on the same principle. This plan lifts up the laborer from a mere seller of muscle to the position of a capitalist, and it is claimed intensifies and develops his manhood. The company has been very successful. As I am able to calculate had the United States Steel corporation divided its profits in 1906 on the same plan with the Baker Company each two dollar a day laborer would have received over four hundred dollars in addition to his wages instead of five dollars. How the profit sharing shall be conducted is difficult to decide but that there should be some profit sharing is certainly demanded by a growth of the spirit of fraternalism in business.

The co-operative movement has made greater progress in the old world than in the new. Demarest Lloyd says that more than one-sixth the population of England are enrolled in the co-operative movement. There are many towns where the principal fac-

tories, stores and banks are co-operative and where the majority of the citizens are in co-operative employments. There are over twenty thousand working men and women in England who act as directors and managers of successful co-operative enterprises. The co-operative movement has increased rapidly also in Germany, and is also growing in Belgium, France and Italy. The rise of wage earners into the position of capital owners is the process of evolution going on in those lands, where the workman is again becoming the owner of his tools.

Individual enterprise must be protected and fostered but only so long as it works for the good of society. Stirred by wrong motives and unrestricted in its action it may work great injury in any sphere. "We must not restrict individual enterprise" is the cry of business. Ages ago civilization restricted individual enterprise to slay and rob. In our Civil War we restricted individual enterprise to make fortunes by the labor of slaves. When individual enterprise clothing itself with corporate privileges makes gigantic fortunes by the monopoly of natural resources, or by the corrupt grasping or using of legislative franchises, surely society may wisely restrict it.

While the wise policy of society must be to devise schemes to check the grasping of greed the ideal must be the replacing of greed as a motive by the love of humanity; by an enthusiasm which will arouse the great powers of leaders and masses into the service of their kind, the enthusiasm of the social spirit. The covetousness Christ constantly rebukes is the desire for more than one's due, for more than properly belongs to one in any business. In the great enterprises of modern business and the great combinations carrying them on there are abundant opportunities for the business management to grasp more than its due. A successful captain of industry has wisely said that industrial conditions are like a three legged stool, labor, capital and business management, all three are needed. But then the stool should have legs of somewhere nearly equal length, to be of any value as a stool, while in some cases, his own notably, the business manage-

ment leg seems at least a foot longer, and the capital leg several feet longer than the labor one.

Monopoly is not a purely modern growth. Before the time of Christ, the King of the Chorasmi ruling over a range of mountains discovered that the river that made the plain above a fruitful kingdom, and the plain below another fruitful kingdom flowed through his mountain range. He was a sharp business man, he builded a great dam across the river and defended it in his mountain fastness. He levied tribute on the upper kingdom by the threat, tried once and found successful, of turning their fruitful land into a swamp. He levied tribute on the lower kingdom by the threat, tried once and found successful, of turning their fruitful land into a desert. He became immensely rich by simply letting the river flow in its natural way; he had a monopoly of the river. Monopoly of iron, coal or oil in modern times is a monopoly of natural resources as much as the ancient monopoly of the river. It is formed by shrewd business management crushing small competitors, forming great combinations, making money by discounting the future in watering stock, and when formed it makes its own prices and the people can buy or not as they choose. Of course the price is a buying price, since the people must live, but the main spirit is greed, covetousness, getting more than one's dues. Men will form these schemes who would not steal a dollar under any circumstances, they do not seem to see that their successful scheme is stealing small amounts from great multitudes.

Another successful captain of industry has illustrated the growth of his great wealth by the growth of the American Beauty Rose. The great size and beautiful color of the Rose has been developed by picking off a multitude of buds and throwing the whole strength of the bush into a single flower. The illustration is both cruel and conceited; cruel, as the buds crushed are human competitors, and conceited, that his enormous fortune is anything like the American Beauty Rose. It is questionable whether the modern gigantic fortunes could be gathered without society unduly encouraging individual enterprise by giving it corporate privileges and public franchises, without duly considering and carefully guard-

ing the rights of all the people, without ignoring the equality of all its citizens before the law.

Still another successful captain of industry has intimated that the Lord God had selected him and his associates to gain and control great wealth in natural resources; and he said this not while he was striving to give labor as much as it earned and the people coal as cheaply as he could, not while he was acting as God's steward for the good of others, but while he was accumulating millions for himself and his associates in a great monopoly. The true ideal of being God's steward is to use the wealth and the ability He entrusts to one in serving mankind, in giving others the opportunity of exercising their talents and using their possessions to secure the common good, it is the reverse of monopoly, it is fraternalism, the reverse of greed, it is the enthusiasm for humanity.

The pleasure of accumulating for one's self is sometimes contrasted by a wealthy man in his own experience, with the pleasure of serving mankind. After accumulating a fortune, and while it is accumulating itself still more by the impetus he has given it, he gives much of his thought to the distribution of a large part of it or of his income, by gifts to the people in promoting educational and philanthropic enterprises. This of course can never atone for any wrong done the people in the accumulating the fortune, such motives of buying an entrance into Heaven belong to medieval superstition, but can give very little ease to a guilty conscience in modern enlightenment. In the pleasure such an one finds in advancing schemes for the betterment of mankind he may find also how much pleasure he has missed in his struggle to gain wealth, which he might have had by being just and generous not only in his dealings, but in having the enthusiasm of serving mankind as the incentive of all his effort.

It is a difficult if not impossible thing to give away a large fortune for the welfare of society, since a gift in such conditions tends to undermine the self-respect and self-reliance of the society accepting it, such giving will be futile not only in atoning for any wrong in gaining the fortune, but will not be an unmixed blessing

to society. The service to society is far better rendered by the conduct of business in the spirit of service rather than of greed.

As we have seen monopoly is not a modern discovery so giving large gifts is no new device of great fortunes, whatever the motive. Counting the weight of gold to a dollar as the same then as now and estimating the purchasing power of a dollar as ten times greater in ancient days, we have an authentic account of a gift of Croesus, King of Lydia, to the Temple of Delphi of one hundred million dollars, and that he gave the same amount at the same time to the Temple of Branchidae; these were both foreign divinities to him, in whom he was only remotely interested, but he gave at this single time not less than two hundred million dollars, a gift rivaling the combined gifts of all kinds made during many years up to this time of both Carnegie and Rockefeller. That Croesus was generous, that he gained pleasure and fame by his large gifts, leads us to hope that he gained and held his immense fortune without wronging a single one of his fellow men; but it is hardly conceivable.

In the Kingdom of God greed can find no abiding place. The incentive to the use of individual ability and in the combination of many individuals in great enterprises must be other than covetousness. In bringing in the Kingdom of God the Christian ministry and the Christian church whatever attitude they may assume toward tainted money can never give the slightest countenance to a tainted spirit without injuring the cause of Christ, which is the cause of humanity. The covetousness the Saviour denounced can never advance His kingdom, nor be a welcome element in it. This covetousness is mean and small when it looks upon some little thing belonging to another with lustful eyes. It is just as mean, and meaner still because much larger, when it stirs a corporation to look with greedy eyes upon its smaller competitors and to form a monopoly to levy tribute upon the people; such a corporation has no right to the name Christian in any sense. The ministry in the pulpit should detect covetousness under whatever guise it hides itself, and should teach the people to detect it even when it is masked as the only possible spirit in business, and whenever it is

discovered it should be denounced as Christ denounced it. The Christian church is far away from the spirit of her Lord when she welcomes success in accumulating a fortune when she knows the spirit that accumulated it and continually enlarges it, is the spirit of greed. The Christian pulpit and the Christian church should not be afraid of following the teachings of her Lord. We do not need to apologize for Him as an impractical man. The enthusiasm for Him and for His brother man, the enthusiasm for humanity should be steadfastly held up in the pulpit and in the practice of the Church as the proper incentive for life in all its directions, and especially in the carrying out of the original mission of man, in subduing the earth and having dominion over it, especially in the large department of life called modern business enterprise. This policy of society, this policy of the Kingdom of God will secure a great accumulation of wealth, the changed environment wrought by man in his social action, and it will secure its wide distribution also. The refinement, the comfort, the culture will be of the many, including the few, and the uplift will be not of only a few, or a small portion, but the uplift of society itself, of the people, of the mass of mankind.

## CHAPTER XVII.

### THE INSTITUTION OF CULTURE.

Edmund Burke's saying, "A disposition to preserve and an ability to improve, taken together, would be my standard of a statesman", affords a high standard of social culture. President Butler's description of education, "The adaptation of a person, a self conscious being, to his environment and the development of a capacity in a person to modify and control that environment", affords a fine description of social culture. But disposition and ability, adaptation and capacity are much more easily recognized and estimated in a person than in a society. Social culture is a combination and modification of the ideals and feelings of the individuals, high and low, wise and unwise, composing the society.

The social culture of any particular time embodies the collective judgment and taste, intellectual, moral and practical of many generations preserved and enjoyed by the present generations, together with the power of conveying this inheritance modified and improved to the coming generations. The true culture of any society is the development of all its powers harmoniously and in due proportion for its complete living. How clearly the social consciousness sees this ideal, how firmly and wisely the social will proposes to attain it, are subjects of vast interest in the study of any particular society. The evolution of society through adaptation to and modification of its environment ever tends to such a social consciousness and will, or it ceases its advance and gives place to stagnation or retrogression.

The institution of culture in any organized society embraces all those agencies and forces which are in line with the arousing of the social consciousness and will to the development of all the

powers of society to its highest possible well being. The general tendency of a society in the kind and degree of culture it develops grows out of heredity of race traits and the influence of its environment, of the land and neighbors. The world generally concedes that the tendency of Greek society was the culture of the sense of the beautiful and a life of sensual enjoyment; that the tendency of Roman society was the culture of the sense of power, and a life of dominion. The Greeks had a love of power but it was subordinate to the enjoyment of the senses. The Romans had a love of the beautiful but it was subordinate to the ambition for dominion. The policy of each society arose out of the growing social consciousness and will in the line of its peculiar tendency and controlled its laws, manners and customs.

So the world generally concedes that the tendency of Hebrew society was the culture of the sense of righteousness and a life of self control. This does not conclude that either Greek or Roman was without the sense of righteousness, but with them it was subordinate to their special tendencies. This does not conclude that the Hebrew was without the sense of the beautiful or of power, but these were subordinate to his special tendency. Back of these civilizations toward primitive society were the civilizations of the Euphrates and the Nile. The tendency of the society of Babylon and of Egypt as we have seen was toward easy and luxurious living, they were not destitute of the sense of beauty or power or righteousness, but held these subordinate to their special tendency of culture, the sense of ease, which their environment fostered.

We see at a glance that the culture of righteousness is more fully in line with the ideal culture already described than either or all of the others, it develops all the powers of society harmoniously and in due proportion to its complete being. The policy of either of the other societies may tend to the culture of a few of its members to the neglect or injury of the mass of its members, the culture of the few may be very high, but it is at the expense of the many. The culture of ease of living may be the accumulation of wealth for the few alongside the sordidness of

poverty of the many, the palace of the noble alongside the hovel of the slave. The culture of the beautiful may result in artists, poets, orators and philosophers whose works charm the world, the few supported in leisure by the daily grind of the multitude. When Athens was the glittering splendor of the world four men out of every five were slaves. The culture of the powerful may result in a triumphal entry into the capital of the world, the Roman populace welcoming back a great Emperor and his army from the conquest of a nation, but the slain on the battle fields, the captives sold as slaves in the market place, the plundered people in the far off land to be further impoverished by severe taxation, and the nation losing its independence and being absorbed into the great empire are the many at whose expense the few have power. The evolution of such a society resulting in a social consciousness and will neglecting or oppressing the many of its members for the sake of the few ceases at length to advance and gives place to stagnation or retrogression.

It is quite evident the ideal society according to nature and revelation, the Kingdom of God in the whole earth, cannot find its loftiest culture in either ease, beauty or power, the evolution that leads to it must be in the line of righteousness. A marked feature in the culture of righteousness is that it must be the culture of the masses, of all the men and women composing the society. The individual most highly cultured in righteousness is thereby placed in right relations with all his fellows in that society, and his influence is to bring them into right relations to himself and to each other. Such culture is not of the few at the cost of the many, the more the few are cultured the better it is for the many. The culture in righteousness will not neglect but will foster in proper degree the other kinds of culture, they will have their important though subordinate positions, and the culture in ease, in beauty and in power will also be for the many. Wealth, art and dominion will also prevail in the Kingdom of God beyond the highest dreams of the present, all that can possibly be made from the culture of the earth itself will be attained only by the highest and

widest culture of the social nature of man, by society cultured in righteousness.

The science of sociology will do well to make a careful and special study of the particular society described in the Bible, the society gathered around a supernatural revelation of God, since it is generally conceded that the marked feature of this society is its culture in righteousness.

It is difficult to consider any institution of society by itself alone since all the institutions of society interblend with each other. We have already considered the institution of the family, and that the family and the house in which it lives constitute the home; now the home is the seat of culture. Dike says "bad homes are the most potent cause of ignorance and crime". On the other hand good homes are the most potent cause of light and virtue. Degrade the home and heroes cannot save the state. Elevate the home and the state is secure. The laws and customs of the particular society of the Bible protected the family and were aimed to secure each family a comfortable house, to that extent to provide good homes. The spirit of that society valued highly the gift of children, and in the home fostered obedience, self control and unselfish devotion to the common interests. That society was gathered around a supernatural revelation of God. The kind of language used in the home, the religious feeling that prevailed, the manners and customs of the home afforded an atmosphere of culture in which the child lived while taste and character were forming. The Hebrew home life was pervaded by a sense of God's presence and reverent speech concerning Him, and the Hebrew mother thought of the child as God's gift and taught the child at her knee to pray to God and to obey Him. The policy of that society fostered the greatest possible number of homes of excellent character, it was a policy of fine culture.

We have already considered the institution of industry, that labor was regarded as honorable and that the rewards of labor were widely distributed. The Particular Society of the Bible gathered around a special revelation of God found in its relation to Him the spirit in which its members should regard and treat

each other. They were to cultivate the earth and have dominion over it and in the exercise of this God-given commission they found the dignity of labor, and in working together they were to be governed by the law, "Love thy neighbor as thyself". The institution of industry interblended with the institution of culture in that the quality of righteousness was held uppermost, filling labor with obedience to God and service of one another.

In addition to the family and industry though working with and through them, as well as through the institution of control still to be considered, were two elements of the institution of culture well worth our careful consideration.

The first is the agency of education, fostered by the particular society of the Bible. We in America may well be proud of our system of education. We have adopted the principle that the money of the people should educate the children of the people, and the public schools of all grades from the kindergarten to the city college and state university are open to rich and poor alike. In all our towns one of the prominent buildings is the school house, on every country side there is the school house, and the flag of the nation floating in the breeze indicates that the school of the nation is in session. The report of the Commissioners of Education for 1906 shows that about \$400,000,000 were expended for education, over \$300,000,000 of which came from the public funds. More than one-fifth the entire public expenditure of the nation, more than two-fifths the public expenditure of states, counties, cities and townships was paid for common schools. The enrollment in schools of all sorts for the year 1906 was about 18,500,000. One in five of our population is in a school of some sort and the average attendance of those enrolled was over one hundred days. How much this tends to the culture of our society cannot be over-estimated, the widespread education of the people. From such a modern standard it would be dangerous to go back to the ancient history of any society other than the particular society of the Bible, it would be a contrast rather than a comparison.

In the very beginning of this society stands Abraham, and it is

said of him that God knew he would teach his children after him. When the society grew into a nation God directed through Moses that this spirit of the father of the race should be fostered in every family, "Ye shall lay up my words in your heart and in your soul, and ye shall teach them your children, talking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up." God further directed through Moses, that some part of the ornamentation of the dress of the people, and especially of the houses, and cities in which they dwelt should be significant of His commandments and His dealings with them. He further provided that books should be written and preserved, and that they should be read, telling of His revelation of Himself to the people. It was also provided that the land itself which was their home, should be a great and constant teacher. Monuments of great events were to be erected, significant names were given to many places telling the story of many notable deeds, and in the center of the land visible from almost all its borders were the mountains of blessings and cursing, their mountain gloom and grandeur teaching the most valuable lessons.

But not content with the best of all teachers, the parents in the homes, and with the impressive lessons of a storied land a class of men were set apart, one of whose most important duties was the care of the books of laws and history, and these were not only to be preserved and transcribed but they were to be read and explained to all the people. The Levites were to live in cities scattered throughout the whole land, and had a wide and strong influence in the education of the nation. David carried on the work of Moses in the most complete organization of society. The Levites were arranged in twelve courses. One course ministered at Jerusalem, the new capital of the nation for a month, and then returned to their own cities, while another course came to the capital. Thus in each year all the Levites came in touch with the court life for a month, while the rest of the year they ministered in the whole land. Music has always been regarded as having great value in the culture of both mind and heart; while music itself is the language of the heart it is frequently wedded to

poetry which conveys thought as well as feeling. Some one has said, "Let me make the songs of a people and I care not who makes their laws." A part of the exercises in our common schools today is that of song. David organized the service of song in the worship of God in a way that spread the culture of music among all the people. The great choir of the Temple of four thousand voices together with an orchestra of three hundred instruments was assembled only on the great feasts. On such occasions the choir alone, and also at times leading the chorus of all the people, must have made the Temple music surpass in thrilling grandeur anything our modern ears have ever heard. This choir was kept in fine training and their influence was spread throughout the nation by being divided into twelve courses, one course served for a month at the ordinary Temple service and the rest of the year remained at home, except when all gathered at the great feasts. Thus each city of the Levites had constantly its share of eleven-twelfths of the great choir, and became a center of musical culture; and the music of the great feasts must have been well worth a journey from the remotest part of the land to hear, and to join in the great chorus of the people.

The Psalms arose largely for use in the Temple service, and many of them are songs of patriotism as well as of religion. Their beauty of expression and depth of religious feeling, each song a word picture charged with the spirit of devotion to God and native land, make them precious in all ages and in all climes. It is difficult to over estimate their power of culture in their own age and clime.

It is unquestioned that this particular society of the Bible excelled in patriotism. It is not so generally recognized that they at one time were on the verge of becoming world conquerors. David was a great king, his organization of the whole nation into an army secured military training for all and at the same time did not withdraw the men of the nation from their homes and the ordinary employments of life. The soldiers were divided into twenty-four courses and only one course was called into active service at the capital for a single month at a time. Thus

the military spirit and training of the whole nation was kept up and the institutions of industry and the family were not demoralized. It is doubtful if the German system today has any advantage over David's organization. The great mystery of David's census shows two things; the enormous army he could call into the field, and that the Kingdom of Righteousness was not to become a world kingdom by physical force, not by the tramp of armies. Still in estimating the institution of culture due attention must be given to the spirit of patriotism and to the training, discipline and powers of the soldier. We are a peaceful nation, our culture is not in the old Roman line, but among our educational agencies we have West Point and Annapolis, we have a small army and a large voluntary militia.

Oratory cannot be over estimated as an expression and a means of culture. Philosophy also cultures the mind in trying to solve the great problems of existence. Long before Plato taught in the groves of philosophy in Athens, long before Demosthenes swayed the people from the rostrum, long before Cicero charmed the Roman Senate, there were schools of the prophets in Judea and great orators and philosophers arose and influenced the culture of the nation. The mission of the prophets was to lead the people to recognize that the God who in earlier days had made special revelations of Himself had not withdrawn or lost His interest in them; that He was present with them at all times, and that they were living under His watchful and loving gaze. These prophets were preachers of righteousness and their method of reaching the people was by public address. Many of them were brave men and risked their lives in rebuking arbitrary kings. Many of them were eloquent men assured of the attentive hearing of large crowds whenever it was announced they were to speak. Many of them were men of wide culture and deep philosophy and it was an education to hear them. Others were men of little learning and of great earnestness, of natural poetic and oratorical gifts, and their strong and lofty though rugged eloquence swayed the multitude. As we catch a glimpse of the early school of the prophets in the time of Samuel we are reminded

of the camp meetings in the west of our own land less than a century ago, and of the great political gatherings for feasting and debate; and as we listen to the fervid exhortations of Methodist and Baptist preachers, and to the virile discussions of great issues by Douglas and Lincoln and other giants of debate we recognize a powerful agency in the institution of culture of our own nation. As we stand with the multitude in the courts of the Temple after the morning sacrifice and listen to the lofty eloquence of Isaiah, to his nicely balanced and richly ornamented periods, to his deep philosophy, strong reasoning, to his beautiful imagery and deep earnestness we are reminded of Wendell Phillips in Fanuel Hall and of Henry Ward Beecher in Plymouth Church and recognize what an agency of culture we have in the lecture and pulpit oratory of our own land. The concise history of the Hebrew people gives many glimpses of the great Order of the Prophets, in the early time, in the time of great prosperity, in the time of gathering adversity, in the time of restoration, all through the history, the people were under the spell of oratory on the loftiest themes; the prophets were a large agency in the institution of culture in righteousness.

The means of communication in any land properly belong to the institution of industry but not exclusively; they tend to the culture of the people. Our railroads convey the products of all sections to the centers of population, manufacture and commerce, but they also carry the mails, the books and papers, and they afford means of travel to our people. The boorish person is one who lives separate from his fellows, the narrow life of his little glen.

Traveling in other scenes, meeting with other people are means of culture. There were several features in the Hebrew life which fostered these agencies of culture. Even in the early days of the Judges, in the times of Deborah and Barak, one of the elements of oppression was the closing of the highways, restricting travel to the byways of the land. The life of Christ discloses his constant journeying with His disciples and often with large masses of people over the highways of the land with utmost ease and freedom.

The more pious of the people found in their yearly journeys to the capital city, the culture of travel, and of mingling with people of other places, and in later times with people of other lands. When a suitable age was reached the young of these families joined in the journey from their own small village, passed along the storied land and the many flourishing cities and for a while staying at the homes of friends or camping on the surrounding hills of the city of David they saw the splendid Temple of God and the magnificent Palace of the King, and all the greatness of the Capital City, and life was changed for them, enriched and ennobled by the culture of travel. The feasts at Jerusalem cultured not only devotion to God but the social nature of the people, old friends met, new friendships were formed, acquaintances were made among all classes, famous men from separated portions of the land were seen, and the feast was with each other as with God.

It has been held by many that the Hebrews were deficient in the fine arts. Such have thought that the second commandment prohibited the making of images. This arises very largely from our effort to shorten the already short commandment, to think of even fewer words as being written on stone than the full commandments. But in modern times we have learned that the ancient civilizations wrote whole books on stone, and the commandments are no longer at all wonderful as being written on stone, but their wonder grows as a complete code of laws for mankind. The second commandment prohibits not architecture, sculpture or painting, but the worship of any work of art as a representation of God. It does not prohibit dramatizing the actions and sayings of men but the bringing of God into the drama of human life, as represented in an actor. The taste and refinement of Christian lands, loving art for art's sake, are in harmony with the commandment. The Hebrew people in our day and in their whole history since they were expelled from their own beautiful land, excel in the artistic sense and power. Many of the finest musicians, sculptors, painters, architects and dramatists belong to that race. It hardly is conceivable that this

excellency has been evolved from a deficiency. When we read the Bible a little more carefully we see that the general impression of the people was based upon God's saying and directions that fine artists as well as fine orators were specially inspired of God. In building the Tabernacle, the Temple and Solomon's Palace great men are named as being filled with the spirit of God for various work and ornamentation of these great buildings, and images and colors are fully described. It is quite evident that the culture of righteousness was not bare and cold and stiff; that it loved grace and beauty, that it delighted in the adornment of life.

A large element in the institution of culture is the impressiveness of buildings suited to their purposes. In our large cities we have the court house, the city hall, maybe the capitol of the state or nation, we have the library building, the school house, maybe the college or university, we have the churches, maybe the cathedral. These are made of the finest material, are of great size and of proper proportions and in architectural form express the great ideas of government, of law and justice, of education and worship. These great buildings tell their own story of culture, and impressively train the passing generations by their unchanging beauty and grandeur. The Temple of Solomon fairly dominated the thought and feeling of the people as successive generations came up to the feasts. Even when the religion itself became corrupted, the great building unchanged in its silent impressiveness gave its unfailing culture. When it was destroyed its memory lingered from father to son until an effort was made to rebuild it. Through successive stages the rebuilt Temple grew until Herod's Temple, vied with Solomon's in magnificence and grandeur. The culture of the people was further advanced by the fact that the Temple was their own, they could frequent its courts, rich and poor alike, the learned and unlearned, those from remote places in the land as well as the dwellers in the capital city, all had equal rights in the Temple of God.

It is not known when the synagogue first came into prominence, but it is popularly believed that it was introduced after

the exile. Certain it is that in the time of Christ every considerable village had its synagogue just as today every town in the land has its church and school house. There are a few hints in the Old Testament of places of assembly where the prophets were accustomed to address the people. There certainly was the need of assembly places in the towns and villages of the land for services of prayer and praise and religious instruction from the sacred books, as much need in the time of Solomon as in the time of Christ. Solomon's Temple, the great central place of worship no more supplied this need than did Herod's Temple in the time of Christ. There was no greater need of such places to re-establish the worship of Jehovah after the exile than there was to foster this worship in the time of the Judges. That such frequent mention is not made of them in the history of the kings as is made in the Gospels may arise from the fact that the life of Christ was so largely one of teaching in the synagogues. The assemblies of the people in the gates and streets of cities, by the road side and by the sea side would be frequently and generally pleasant under the Syrian skies, but in addition to these casual assemblies to listen to a great prophet or to consider subjects of exciting importance there would naturally be places of regular assembly for the speakers, and for the consideration of matters of ordinary interest. That from earliest times the Levites were teachers and lived in all portions of the land, and that from earliest times there were schools of prophets in various parts of the land, seem to require places in all parts of the land where they could regularly meet the people. Recent investigations along the Nile and the Euphrates and in Palestine have discovered many evidences that books were not so rare in ancient times as was once supposed and that the ability to read flourished as books flourished. The worship by sacrifice must necessarily have been infrequent, even after the central worship of the temple was fully established, people could assemble there only rarely. That in times of depression when the Temple itself was neglected, the sacred books would be also neglected is not to be wondered at; the picture of such times might indicate that such books were

very rare, almost unknown. But such times of great depression were themselves rare. In ordinary times the assembly of the people in the many towns of the land for instruction, prayer and praise would be the ordinary custom, not strange or unusual enough to receive any mention in the concise history of national affairs.

It certainly cannot be very wide of the mark to consider the synagogue as described in the time of Christ as a culmination of a long history, a history extending far back of the exile to the early times of the Judges.

The assembly of the people of a town or village or section of a city regularly once a week on the sacred day and frequently on other days in an appropriate place or building for the purpose of considering important matters in their relation to God and to each other, is seen at once to be an agency of vast influence in the culture of a society. No more democratic institution could be devised than the synagogue. It belonged to all the people, their place of regular assembly. While there were leaders, the Levites, or prophets, in Christ's time the Scribes and Pharisees, while these were to be listened to as Christ directs in his saying, "the Scribes and Pharisees sit on Moses seat; all things therefore whatsoever they bid you, do and observe"—the people were to think and to discuss matters for themselves as Christ further says, "but do not ye after their works, for they say and do not". They love to be called Teacher and to have the highest seats in the synagogues, so honor them, but judge for yourselves. Questions, the discussion by others than the leaders of the subject in hand, the application of the law to the regulation of the daily life in the home, in society and in business, in village affairs and in the affairs of the nation, this discussion every week in every village of the land was an education and culture constant and powerful and in the direction of righteousness.

The literature of the nation was a growth, and of various kinds. Much of it was history of the early times, of the beginning of national life, and of the later times, of its unfolding and advancing national life. In this history were recorded the laws God gave

them through their great law givers; and the manners and customs of the passing periods, and the explanation of God's dealing with them and with the surrounding nations. Then there was a large element of poetry, much of it was lyric, but there was some epic and not a little dramatic, and considerable didactic poetry, and all of it earnest and lofty with the religious spirit. In the later stages of the nations' life there arose also a large literature of oratory, probably sketches made by the great orators of their most effective speeches. This rich and varied literature arose from the culture of the people in righteousness, it gives us a picture of the culture of the times, of rich color and varied beauty. It was this literature that was read and discussed in the assemblies of the people, so the people of all classes and conditions in the whole land became familiar with it and were cultured by it. In other nationalities the literature generally indicated the culture of the few and ministered to the culture of the few, the epic poetry was recited in the houses of the nobles, to the nobles and their friends, the orations were delivered and recounted to the citizens, and the vast number of slaves had no advantage of it, the great questions of philosophy were discussed by the philosophers and their few scholars, while the masses had no part in it. But the literature of Judea was of the people and for the people, in the assemblies of the people it was treated as the common possession of all, and was read and discussed freely and constantly.

If now we try to trace the history of our common school system, schools for all classes of children, the children of the people, of the masses of the people, we will find it difficult to find any trace of such schools in the history of any ancient civilization other than that of the particular society of the Bible gathered around the supernatural revelation of God. In the beginning He commanded the education of all the children by the parents, but also as a general society interest, to be fostered by the tribal and national spirit. He also provided a class of teachers, the Levites who were to be learned in the law and to teach it to all the people. In the general policy of the national life which fostered the assembly of the people for consideration of important matters the

children were not to be excluded. The early covenant made in Moab under the spell of the eloquence of Moses was a striking instance of the presence of children, which would be an inciting example for all lesser assemblies. In the later times of the regular weekly and semi-weekly assembly of the people in the synagogues of villages and towns for worship and consideration of duties to God and man, the children were welcome members of the gathering. In addition to this general education there are glimpses given of the leader of the synagogue as also the teacher of a school for children and youth, and of the synagogue building being used for the double purpose of the assembly place of the people at certain stated times on sacred and week days and also as the school house for the daily use of the children and youth. There were also men who acquired great reputation for teaching, and who had schools of their scholars in Jerusalem and other large cities. The title of teacher was prevalent and greatly honored and coveted in the time of Christ. Thus the synagogue becomes the forerunner not only of our church but of our school house, and in both cases was for all the people, and a wide and strong agency in the general culture of righteousness.

In considering these many features of the agency of education it must be noticed that all were open to and adapted to the women as well as to the men. A marked feature of the culture of righteousness is that it must be for all classes not only, but for both sexes. Other lands may have had a disregard for women. Other kinds of culture, as of Greece may have neglected women, may have even dishonored them in the general estimation when they sought some degree of culture for themselves, but that was the culture of sensual pleasure, of beauty of form, rather than of character. Other kinds of culture as of Rome may have disdained women, may have regarded them as unfit for soldiers, for gaining dominion, for ruling the world. But righteousness consists largely in the right relation between men and women, and any real culture in righteousness must include women. So the agency of education from childhood to old age was adapted to girls as well as to boys in the family, and in the school, to women as well as to

men, in the travel through the storied land to the Temple worship, in the social feasts, in the assemblies of the people and in the regular synagogue services.

The second special element in the institution of culture in the particular society of the Bible gathered around the supernatural revelation of God, was the agency of religion. The influence of worship in the culture of any society must always be very large. It is one of the laws of psychology that we imitate the qualities of character we admire. If the admiration is great, so it may be called adoration, if it is fostered by special ceremonies and carried on in the most sensitive moments and experiences of the soul, if it is incited by association with those of like feelings, if it is charged with the purpose of honoring the person in whom the admired character shines, then the culturing power of such adoration becomes one of the strongest forces in our lives. The saying, "Imitation is the sincerest flattery", only brings out the force of our English word worship, it is bringing the whole man the physical, mental and spiritual nature into a shape worthy of the being worshiped; it is that imitation that is the sincerest worship. The only way we can honor God is to grow like Him.

We need not intrude upon the domain of theology to recognize that the worship of God cultured righteousness in the worshipers. The supernatural revelation of God made in the Bible is progressive, but the progress ever brings out in greater clearness the worthy character of God. He ever desires more and more the adoration of man, and man's adoration of Him ever makes himself a more worthy being. God revealed himself in Genesis to Abraham as the Almighty, choosing him from the race that He might make him a blessing to the race. He revealed himself in Exodus as Righteous, giving a code of law that calls for righteousness in man to secure his well being. He revealed Himself in Leviticus as Holy, to be worshiped by growing in holiness. He revealed Himself in Numbers as Just, seeking the welfare of all in their true obedience. He revealed Himself in Deuteronomy as Love, appealing to the people to establish a covenant with Him in love. He revealed Himself in all His dealings with His people in their

unfolding history as loving righteousness. The people were always taught to regard God not so much as above them in power and authority, but as Infinite in righteousness.

The sacrifices at the Altar and before the Tabernacle and Temple were not to propitiate Him, except for their sin, the reverse of righteousness, or lack of it; and this sin was not only toward Him, but included their sin against their fellow men. The sacrifice was in effect their confession of their unrighteousness either in general or in some particular, their sense of its desert of punishment, and their sorrow for it and abandonment of it, and it assured them on His part of their forgiveness and of their restoration to fellowship with Him. The feasting upon the sacrifice was the fellowship of restored righteousness. The sacrifice of whole burnt offering was the expression of entire devotion to God, and this could be only in the way of righteousness. We find in Moses and Samuel as well as in Isaiah and Malachi, in the earliest times of the worship by sacrifice in Tabernacle and Solomon's Temple as well as after the exile when they rebuilded the Temple, that the sacrifices did not accomplish anything in themselves, that their value was only in expressing penitence, fellowship and devotion, and that the people always understood that obedience was better than sacrifice, that righteousness, judgment and mercy were the only way in which they could worship the righteous God. Through the sacrifices God taught the people His holiness, and that they must be holy to honor Him; this is the unfolding of His progressive revelation of Himself as found especially in Leviticus, the book of worship. The animals of the land were to be divided into two classes, the clean and the unclean, and the division was not arbitrary, but in the nature of the animals. Only the cleanest of the clean animals could be offered to God in sacrifice. This clean animal might not be offered by the worshiper in person, but only by a member of a set-apart class of men, clean men in clean garments; not in any place that might happen but only in a consecrated place, a clean place; not in any way that might be devised but only by cleansing fire. The idea of cleanliness was lifted up by a series of comparisons, and the one who felt unclean

in an unrighteous life might hope for the cleanness of righteousness by following God's teachings and directions in His worship.

The revelation of the righteousness of God culminated in His Son Jesus Christ. We are to think of and to love God as our Father, and the very first petition of our hearts in prayer is that His name is to be hallowed, that is that He is to be regarded as holy by us and by all men. We are to worship God in Christ, and this worship must be true imitation—such an adoration of Him, that we by the laws of our nature grow like Him. There is no sincere worship of Christ without some degree of Christ-likeness. The more worship of Christ the more Christ-likeness. When we describe Christ we say "He is a lover of mankind"; to the extent of the strength and sincerity of our worship of Him we must be lovers of mankind. The worship of God as fully revealed in Christ regards Him as our Father and man as our brother, and to the extent and sincerity of our worship we become lovers of God and of men, we grow in righteousness towards God and man. Where there is filial love toward God there must be fraternal love toward man, and the degree of intensity in the one case is the exact measure of the intensity in the other. The man who thinks he loves God and does not love man, fools himself.

The institution of culture includes all these agencies that tend to the development of all the powers of any society harmoniously and in due proportion to its complete being. It includes the family, industry and especially education and religion. Through all the relationships of their social life, for all classes and conditions, for all ages and for both sexes the policy of the Hebrew nation was through all the agencies of the institution of culture to develop righteousness. In our own land the institution of culture embraces both the school house and the church, they are free for all the people, they are not for one class more than another, and as they combine their influence, the culture in righteousness advances and society becomes better qualified for complete living. Among all the agencies of culture the worship of the Righteous God according to the laws of the mind works steadily and powerfully righteousness of character, a character that like Christ loves and

strives to bless all mankind. In the Kingdom of God the righteousness of love, that seeks the true well being of all the members of society will be the highest and strongest culture, the culture of the masses of mankind in righteousness. There will be the culture of wealth, of beauty, of dominion, a culture of all man's powers and of all the arts, the richest enjoyment and widest possession of all the forces and the products of earth, but these will be only parts in the wide culture of righteousness, for all men will then feel and act as children of God and brothers of each other.

## CHAPTER XVIII.

### THE INSTITUTION OF CONTROL.

The particular Society of the Bible gathered around a supernatural revelation of God differs somewhat in the form and spirit of its government from the general society of the race. This is seen in its beginning and in its advancing stages until it culminates in the teachings of our Lord Jesus Christ concerning the Kingdom of God. It is not to be wondered at also that the spirit and form of government prevailing in the general society of the race should frequently influence to a greater or less extent the particular society of the Bible, as they meet and even mingle with each other. The first form of government both in time and in the nature of the case, the fundamental form, was probably that of the family. The father of the family being the strongest member of it during at least the formative stages was the unquestioned head. When he grew feeble in age the custom of loyalty to him was too firmly established to be lightly cast aside, the sense of origin and of gratitude confirmed it, and his rule continued after his superior strength had vanished. The patriarchal stage of the Bible sociology is true to nature.

The supernatural revelation of God added to it a distinctive feature. It made plain that the source of authority was God himself, and that the head of the family clothed with authority from Him was responsible for the exercise of it at all times to God. It made plain also that the giver of life was God himself, and that the children of Abraham, Isaac and Jacob were first of all God's children and should be governed as such, they were entrusted to the parents to be brought up for God. The spirit of a father may sometimes be tyrannical, and this may be strong enough to

over-ride the parental instinct, such a father may exercise his power of control for his own profit and pleasure rather than for the welfare of the children. This was checked by the supernatural revelation of God. The form of government was the same but the spirit of government in the patriarchal family of the Bible was somewhat different from that ruling in the patriarchal families of the race.

The development of the head of the family into the chieftain of a tribe or tribes was generally brought about by pressure from without as well as by growth from within. We catch a glimpse of this in the case of Abraham rescuing Lot, and in the later meetings of Jacob and Esau, but this development was rudely checked by the slavery in Egypt. Here the government was that of Egypt and it was cruelly for its own benefit, instead of seeking the welfare of the governed, it sought to check their growth and to crush their spirit for its own prosperity. The slaves themselves seem to have had through all the cruel years a pride of race which secured as far as possible race purity, maintained family life and traced descent carefully and proudly through the twelve patriarchs to Jacob, Isaac and Abraham. The traditions of the supernatural revelations of God made to these fathers of the race, including His promise to bring them out of their slavery, were cherished by them and gave to the family government it helped to preserve the continued spirit of responsibility to God, trust in Him and hope in His promise. The striking feature of the long slavery was that the family was not broken up as it is in slavery generally, but at the end of several hundred years comes out clear and distinct. The great host of slaves Moses led out of Egypt was not an unorganized mob freed from the only government it had known, that of its masters, it had the fundamental form of government in itself, it was twelve tribes of families of one race, more like an army than a mob.

The supernatural revelations of God renewed in bringing them out of slavery and training them in the wilderness tended to increase the peculiar spirit of responsibility to God in their family government, quickened now by gratitude to Him for the marvelous

deliverance He had wrought from the long and cruel slavery, and for the equally marvelous care His presence afforded them. The form of government now evolved under the direction of God himself was suitable to tribes grown too large in themselves for merely tribal government, and too many to dwell together in independence of each other. They had become a nation and though a nation in migration they must have some national government for the present, and that too a government which will enable them to take possession of and hold the land of promise. Here as in the patriarchal stage the Bible sociology is true to nature. A government must arise suitable to the present environment with an outlook upon the hoped-for future. But here also the supernatural revelation of God adds its own distinctive features. God in his great plan of evolution in nature does not throw away the elements of past growth but conserves them, builds upon them and when necessary adds to them. So in the evolution of the social nature of man in the institution of government it is the unfolding of God's plan wherever formed, whether limited in small groups, hemmed in by high mountain ranges, or large groups limited alone by broad continents. The evolution in each case will depend much upon its environment of land, of neighbors and communication with them, and also upon the purpose and will of man. It is obvious that a small departure taken at first from the lines of family development may lead in several generations to wide and fixed results in the form and spirit of government, foreign to the true idea of family welfare. A tyrannical head of a family, of great force of mind and will, may become the chieftain of a tribe in the time of a dangerous assault from without, and by his successful leadership in conflict may entrench himself as permanent chieftain of the tribe. This power may be held so firmly for so long a time that when he dies his son equally strong and headstrong may grasp and hold it, and the chieftain becomes a king. The ruling of the family for the welfare of the family is often defeated by the tyrannical spirit of the father. So the ruling of a nation for the welfare of the nation is often defeated by the tyrannical spirit of the king.

All government is an evolution. There must be the institution of control in any society. Government of some kind wherever men in considerable numbers dwell together arises at once. That the government should be for the welfare of the governed will be acknowledged as a theory at once, and without question. It may be acknowledged even that all government has this ideal in its static form, and is evolving with greater or less force to its attainment. But it is also to be confessed without question that many governments in the history of the past and even existing today fall far short of the ideal, and this is true whatever form the government may take whether monarchial, autocratic or democratic. Frequently a democratic government has been a large autocracy, as in ancient Greece and Rome, a government by the whole body of citizens, but beneath them was a large body of slaves, who were governed with very little regard for their welfare.

There are several features in the sociology of the Bible which are worthy of special attention. These mark the evolution of government under the special direction of God as like and still unlike the usual evolution of the institution of control under man's direction. We cannot say that they afford for us today a clear direction of what the evolution should be with us, of what form it should take or what spirit it should possess, of what ideals we should consciously form and wisely and earnestly strive to attain. Circumstances and conditions are far different, the whole environment of land and age and other institutions has greatly changed. Still we may be able to gain some valuable lessons from the way God sought, in that early time and with the material he had,—a race of slaves just freed from slavery, and living a migratory life,—to develop a government for the welfare of the governed, a government under which the recent slaves would become a race of freedom-loving citizens occupying and developing their own national domain.

Three distinct features are added to the human development by the special revelation of God; it must be remembered that the distinctive features first added to the family control remain, the

distinctive features now to be considered do not take the place of the first or in any way diminish their force, but are added to them.

The first to be noted is that many important offices were to be filled by popular suffrage. God adopted the suggestion of the father-in-law of Moses which arose from the felt need of the case, and when Moses took his farewell of the people he gave them under the direction of God a large privilege and duty of self government. He told them God commanded them "Judges and officers shalt thou make thee in all thy gates according to thy tribes and they shall judge the people with righteous judgment". These elected officers were very close to the people in their government, it was a very effective system of local self government, they were to be rulers of thousands, of hundreds, of fifties and of tens. Bryce, in *The American Commonwealth* has said of our own government that the most powerful legislative body in the state or nation is the Town Meeting or Council, that the most important court is that of the Justice of the Peace, these are powerful because they stand so near the people, to influence and rule the people, and by their elective appointment they express the will of the people for their own government.

God prescribed also the character of the men the people should elect to these offices, "They should be able men, such as fear God; men of truth, hating unjust gain". "Thou shalt not wrest judgment, thou shalt not respect persons, neither shalt thou take a gift". These qualities meet our own Thomas Jefferson's tests. "He must be just, honest, capable"—and add the one that inspires the others, "he must fear God". It would certainly be well for the American people if they elected to office only men who could measure up somewhat to this lofty ideal.

It is quite evident that this large element of elected officers in every part and division of the land had a very large control under God; that they formed not only courts to try contested cases and interpret laws in their application to persons and events; but were administrative officers as well, to enforce laws, to secure the orderly conduct of life in villages, and towns and cities; and there are frequent indications of their possessing legislative powers

also, to make enactments to meet new needs, of course within the sphere of their discovery of God's will for his people. That there were grades or ranks of these elected officers in all these respects is evident from the directions given by God through Moses to carry appeal cases, or cases too difficult for satisfactory decision, to the great central court of the nation. The decision of that highest administrative, legislative or judicial body was to be final. "Thou shalt do according to the tenor of the law which they shall teach thee, and according to the judgment which they shall tell thee". So the large local self government was a part of the strong central government, it arose in the need and use of the migratory life in the wilderness and it became established in the occupancy and control of their later home land.

A strange feature of these elected officers is that no mention is made of their term of office. This may arise from the conciseness of the historical narrative, and it was not needed as the people were well acquainted with this detail. It seems certain however that the people could depose an officer who did not measure up to the character prescribed by God himself, by electing a successor. And it may be that the elected officer retained the office while he possessed the required character. Good behavior and efficiency in office were thus secured and rewarded by the indefiniteness of the term of office. Another striking feature is that no mention is made of any compensation for the service, there may have been such, but the silence indicates that it was not an important motive to office, that the officers were to be of such public spirit that the rendering of service was the motive to office.

Of all the republics we have any knowledge of in the ancient world this Republic instituted by God himself gave the most power to the largest number of the people, and was most sensitive and flexible to the will of the people. Slavery was so small an element in the social life of the Hebrews, as we have already seen, that it could be ignored, and this feature of government was therefore by all the people for their own welfare.

Two elements enter into good government, the stability of the state, of the organized form of social order, and the liberty of

the individual. These two, social order and individual liberty as related to each other and as one or the other flourishes or decays make up the history of nations. When individual liberty is crushed it either tamely submits and the citizens deteriorate, or it rises in rebellion to cast off its chains and civil war results, or it grows into the consciousness of its wrongs and into intelligent and wise efforts to peacefully secure its rights. It is quite evident that God provided in this government He directed, a way in which individual liberty and social order could regulate and foster each other.

The second feature of the institution of control secured by the supernatural revelation of God was his direction that a large and important class of officers should be supplied by heredity. These hereditary officers were united with the elected officers in one out of the three divisions of the government. The service of the priesthood could only be rendered by the hereditary officers, the service of the army by elected officers, but the civil service was to be rendered by both elected and hereditary officers together. The tribe of Levi was selected by God instead of the first born of all the families of all the tribes, and set aside for certain definite and clearly defined purposes. This secured the preservation of the family life in its strong organization and purity, each first born being directed to care for the family welfare, and while his position secured him the respect of all and a large influence, his only direct influence upon the larger social control was in being elected himself or in electing others to the elective offices. The Levites thus became a special class, and provision was made for their support by the nation as a whole. But we are not to think of the Levites as a privileged class supported in ease and luxury, that was carefully guarded against, they were rather a class set apart to a constant, important and difficult service. They were to minister for all the people at the central Tabernacle or Temple. This was not at all like a modern church set apart only for worship and used only at a few stated times. The Tabernacle, and after it the Temple, was the palace of the Great King, where he dwelt in the midst of the people. God dwelling in this palace

could be consulted by the people through the Levites. He was the source of all authority and the Levites were the interpreters and conveyors of this authority. The service of the priesthood included the worship of God, they represented the people to God, this could only be rendered by a family of the tribe of Levi; but the priests also represented God to the people. When David and Solomon and the succeeding kings had their own palace and court still they were only vice-roys, the real King was God. The Levites were members of the court of the Great King, they cared for and ministered at the Palace.

But the whole tribe of Levi was not needed at all times at the central Palace, only selected ones and successive portions of the Levites ministered at any one time in the Capitol. The tribe was scattered among all the tribes of the people, their cities were scattered through the whole land. The whole tribe was kept in constant touch with the court life at the capital by the successive delegations taking their turns in ministering there. For the larger portion of the time the Levites dwelt in their own cities among the people of the whole land. This portion of their time and strength was not to be spent in idleness, they were constantly to be engaged in teaching the people how to live and in ruling and judging the people. In this large civil service in the institution of control they were associated with the elected officers. There seems no indication that these two classes of officers were each organized by itself in either the legislative, administrative or judicial departments of the government, there was no upper or lower house, no legal or lay bench either in the lower grades of local government, or in the higher grades at the many centers of tribal government, or at the one center of the national life.

While the two classes of officers were not separated the Levites must have secured the stronger influence had it not been for two provisions wisely adapted to check their grasp of power. The Levites had the advantage of greater familiarity with the principles of government, cultured by the heredity of the leadership quality and by the spirit and training of family life in official relations. This was fostered largely by the special service all

were in their turn required to render at the central court. This advantage of skill and permanency of office was met by the elected officers living closer to the people, coming from them as chosen by them. Staid experience and culture belonged to the Levites. The fresh blood and enthusiastic spirit belonged to the elected officers. The institution of control thus secured the advantage of both.

The second provision checking the Levites from grasping undue power was that they were expressly debarred from holding real estate. The elective officers of all grades were unpaid, they could hold property and carry on the ordinary employments of life, and served in the government for the honor and privilege of service. The Levites were learned and skilled in government but they were restricted in holding property, they were supported by the people generally, they could never be a rich and independent class, could not domineer over the people, must be the servants of the people, must use their learning and skill not for self aggrandizement but for the welfare of the governed. Where learning, official power and wealth combine an autocracy is apt to arise, living for itself. Licurgus, Solon and Numa with all their wisdom never devised such a way to check the grasp which learning, office and property combined might take of political power, to use it for the oppression rather than the welfare of the governed. God guarded against this in the government he directed, securing by the check of the elected officers and by the prohibition of wealth of the hereditary officers, all the cultured skill of the one and the vigor of the other for securing the welfare of the governed.

The third distinct feature of the institution of control secured by the special revelation of God was their choice of God as their King, the source of supreme authority. Astounding as it seems to the ordinary way we have studied our Bibles for theological truth there stands forth the great sociological truth that at the close of the training in the wilderness God submitted Himself to the suffrages of the people and asked them to elect Him as their sovereign. The book of Deuteronomy has been studied a great

deal in modern times and widely different views have been taken of it, but we must not lose sight of the great election it describes, the election by a nation of its Sovereign. The last four of the five books of Moses may be called constitutional history. Who should govern and how, the various departments of government, the laws which were to be the fundamental principles of the national life, the formation of new laws, the interpretation of law, the enforcement of law, the maintaining of social order are recounted, and all this culminates in the book of Deuteronomy.

In the book of Numbers the orderly conduct of camp and march is fully described, the impression this made upon Balaam is told, showing to him the controlled power of such complete order: the swift punishment inflicted upon those attempting to break this order is told, thus guarding the host from becoming a powerless mob. The Tabernacle, the Palace of God their King is in the center of the camp, on each side are the nearby tents of the Levites. Further removed but arranged in complete order are the tents of the twelve tribes. In front of the Tabernacle is the first division of three tribes, on the right side the second division of three tribes, on the rear the third division of three tribes, on the left side the fourth division of three tribes. When the signal is given to break camp and take up the march there is no confusion, every family of the Levites knows its prescribed duty, every division and every tribe knows its right place, all is complete order.

The first division takes up its march, the leading tribe at the head. Then follow the families of the Levites with the outer curtains of the Tabernacle. The second division of the tribes falls in line. Then follow the Levites with the carefully guarded holy place of the Tabernacle. The third division of the tribes follows, and the fourth division of the tribes brings up the rear. When the next camping place is reached and the signal is given to pitch tents the same order is observed. The first division encamps. Then the outer curtains of the Tabernacle are set up. The second division of the tribes encamps to the right of the Tabernacle. Then the carefully guarded holy of holies, the dwelling place of the great King is brought into the curtained

Tabernacle, and no eye has seen its mysterious mercy seat. Those who at breaking camp took down the great curtain carried it forward and covered the mercy seat, the same ones now at the forming the camp lifting the curtain from the mercy seat, walked backward and hung the curtain before the Holy of Holies. The Holy of Holies was a cube, its boards covered with gold and it was absolutely dark, in it was the Mercy-Seat, the golden chest containing the Ten Commandments and covered with the adoring figures of the Cherubim, fit dwelling place of the perfect, infinitely rich in His nature and mysterious King, the Merciful and the Just, the Sovereign of the nation. Then followed the third division of the tribes and encamped at the rear of the Tabernacle, and the fourth division encamped at the left side. All was complete order, a social order in camp and on the march and again in camp. Thus they come to the plains on the north end of the Dead Sea and are ready to enter the promised land, when the signal is given and once more they form a camp.

The book of Deuteronomy is sometimes called the book of great orations, it might rather be called the book of the great election of God to be the King of the nation. Much pressure is brought to bear upon the people to make the choice, all the deliverance, training and discipline of the past few years are pressed home by Moses, the great orator, in four masterly orations; but after all, the election is the main thing. After a week or so is passed in camp the people begin to wonder why there is such delay, when one morning the silver trumpets give the signal for an assembly of the people at the door of the Tabernacle. The meaning of the signal is well known and the heads of the tribes and the elected officers of the tribes, the representatives of the people, take their way from the various camps and gather, perhaps a thousand men, at the door of the Tabernacle, while all the people watch and wait in great suspense. Then Moses their revered leader comes out from the Tabernacle and speaks to the assembled heads and officers of the tribes his first great oration. A greater occasion, a greater oration, a greater orator it will be hard to find in all the history of delegated or popular assemblies.

The oration over the representatives who have been duly impressed return to the people, and the report spreads through the whole camp. The burden of the report is startling. Moses says he is deposed, he will not be allowed to lead us to the capture of our promised land. A week or so passes and the signal of assembly is again given and the same delegated assembly hears the second oration of Moses, while the suspense in the camp becomes intense. Now the report of the oration spreads through all the camp. Moses says he has arranged and written all the laws God gave him, and has given them to the officers, and that God will still be with us if we obey Him. Again a week or so passes, time for reflection, for deliberation is given when another assembly is called and Moses makes his third oration, that upon the blessings of obedience and the curses upon disobedience, and of the great ceremony to be observed by all the people when they obtain possession of the land, and the eternal mountains are to be the witnesses of the eternal nature of obedience and disobedience. Again time is given for reflection, and a fourth signal of assembly is given. A fourth oration of Moses is given to the officers of the people, this is the climax of eloquence to which the others have led; this leads to the eloquence of action. The officers of the people representing all the people are called upon to elect God to be their King and to promise to obey Him: and all the people standing at the doors of their tents in all the camp, with their children, are to take part with, to approve and sanction the vote of their officers, and the whole nation is thus to choose God for their Sovereign.

That which was made plain to the family organization at the beginning by the supernatural revelation of God that the source of authority was God Himself is now acknowledged and adopted by the national organization in choosing God as their King, the elected Sovereign. The election is after long experience of God's dealings with them, under the appeal of their grand old man eloquent, and after due and deep deliberation; it is unquestioned, it is fully decided, and for all time, decided by all the people directly, that God is the Sovereign.

There follows from this decision as in the family organization, a relation to each other as well as to God, that all the people have equal rights and duties, that since God is their Sovereign, they are all His loyal subjects, since God is their Father they are all brothers, and should treat each other as equals, as brothers. The consideration of the laws given by God through Moses as the fundamental principles of the social order has already been given as applied to the family, to industry, to culture, and will be continued in relation to pathology and social health; but their equal bearing on all classes may be noted in this connection. It is sometimes said that modern laws favor the strong rather than the weak, that laws of divorce, of the employment of labor by capital, of creditor and debtor, of the administration of criminal law give opportunities and privileges rather than equal rights. It is a large question and difficult to decide, it is in the administration rather than in the making of law that the inequality is most easily discovered. But while, to take a single instance, the modern laws protect the creditor rather than the debtor, the laws of Moses protected the weaker, the debtor rather than the creditor. The condition itself is one of inequality. Modern laws make the inequality greater, they guard the money; the laws of Moses tried to diminish the inequality of the condition, to make the men equal, they guarded the man. God was the elected, the acknowledged Sovereign; this tended, in giving all the right to vote, in the result of the vote to make all men equal before Him, and the fundamental laws from Him were in line with this equality.

These main features of the institution of control can be traced through all the vicissitudes of the long national history. In the several hundred years of absorbing the original inhabitants of the land and in settling the social order there were a few great leaders drawn out by emergencies. Military dictators we would call them, heroes in battle who secured power among one or two or a few tribes and then over all the tribes, they arise, fulfill their tasks and pass away, leaving little or no effect upon the general government, other than securing safety and peace. They culminate in Samuel, a military chieftain but chiefly a religious

reformer, the greatest and best of the Judges, he also founds the schools of the prophets, and becomes the maker of kings.

The kings are chosen under God and by His direction. He remains the Sovereign, they are vice-roys. Over the king is the law of the Great King himself. These kings of the nation in the theory of the government are not above law, as the arbitrary kings of neighboring nations, are not even makers of law, whose word was law, as the neighboring kings were the law-making power. The Hebrew king was under a law, he was to enforce the law of the real Sovereign of the nation. The kings were good in proportion as they lived up to this theory, they were evil Kings when they acted as did the kings of other nations, independently of this theory, ignoring the chosen Sovereign. The Kingdom brought with it a growing court made of the princes of the royal blood, and other nobility created sometimes from statesmen, but generally from the leaders in warfare. The maintenance of this nobility and of the luxurious court of the king created a demand for money which the instituted tithe system did not afford, and so it became oppressive; it is probable also that much of the tithe was diverted from the support of the Levites to the support of the court. This additional burden not contemplated in the constitution of the nation seems however to have been kept within moderate bounds except in the case of Solomon. The only time in the long history of a thousand years any considerable mass of people arose against the established government was at the close of his reign. Then led on by a designing politician seeking the kingship for himself, the ten tribes set up a kingdom of their own, the kingdom of Israel. The divided kingdom lasted for nearly three hundred years, and the kingdom of Judah a hundred years longer. In the Northern Kingdom there were many changes of dynasty and but little carrying out of the theory that God was the true Sovereign. There was at the beginning a large migration of those loyal to God, the King, to the Southern Kingdom, and this was constant in less degree during the whole history. The Southern Kingdom was ruled by the single line of kings, the line of David, and many of these were true to the real Sovereign, were vice-roys

of God as was David, their father. After the return from the Babylonian captivity there was a dual government, that of the ruling nation, the Persian, the Greek and the Roman Governor with his court and army, and the self government of the Hebrews by the Levites and the elected officers, with generally the High Priest at the head. During the reign of the Maccabees, they combined the two forms in themselves, acted as kings and priests.

During all this varied history the institution of control nearest to the people, was the tribal government. This was the government by the elected officers and by the Levites together with the heads of the tribes. In the concise history little mention is made of these officers but their vast influence in preserving the social order must be regarded as fundamental. The central government was largely representative of these officers, in the earlier history the Levites were the most prominent and influential, and the national tie was the race unity and religion, in the later history the kings, the vice-roys of the real Sovereign and the elected officers with the nobility and Levites were influential, the national tie still being race and religion. There was a large local self government, and the comity of interest was to develop each individual as equal with all others in rights and privileges before God, the King.

When we consider the United States, it is one nation made up of forty-seven different states; a concise history of the nation may make little mention of state action, but their self government is fundamental, a large element of the institution of control. When we consider the State of New Jersey, it is one state made up of twenty-one counties, a large element of the institution of control is the county and township government, that nearest the people and most sensitive to the changes of popular opinion; though this may not receive large mention in a concise history of the state, it is the fundamental principle in the organization of the state. So when we consider the nation of Israel it is one nation made up of twelve tribes, a nation about the size of New Jersey and instead of twenty-one counties we have twelve tribes, the organization of these tribes, the elected officers and

the hereditary officers together form the fundamental element in the institution of control, touching the people most closely and intimately and fostering both government and liberty.

This small national domain under the institutions of the family and of industry we have described became very thickly populated and there were in it many large and flourishing cities. There does not seem to have arisen any special municipal problem, there was no separately devised form of government for cities large or small, the general government by the elected and hereditary officers was flexible enough to cover the need of town as well as country, the hereditary officers formed a civil service of vast experience cultured in government, and the elected officers formed an element of vigor and enterprise fresh from the people.

That which we saw was the aim of the institution of culture, the development of righteousness, is also insisted upon in the institution of control. The source of all authority is the righteous Sovereign of the nation, God himself. Not only the kings as we have seen were under His law, a law that had been delivered by Moses and was in their possession but all the officers both elected and hereditary of all grades were amenable to God and were to rule under His laws. Whether in the legislative, interpretative or administrative departments all were under the law of God. That which He had at the beginning set forth as the qualities of good officers, "ability, justice, no respect of persons, not taking a gift, not lovers of gain" was insisted upon in all stages of the nation's life.

It was the province of the prophets to teach the people that the God who had made supernatural revelations of Himself to their fathers was present with them and was unchanged. This truth they enforced with great bravery to the most arbitrary kings. This truth they also held before the conscience of the rulers of the people. They denounced bribery, injustice, all unrighteousness in no measured terms, and they were just as severe to those high in office as to the mass of the people. Micah says "Ye rulers are to know judgment, yet ye hate the good and love the evil. Ye judge for reward. Therefore shall Zion for your sake be plowed

as a field and Jerusalem shall become heaps". Malachi says "Have we not one Father? hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers". Unrighteousness is the real rebellion against the chosen King, the Sovereign God.

The Lord Jesus Christ is popularly supposed to have said but one thing about the secular government, "Render to Cæsar the things that are Cæsar's"—to have done but one thing directly in the support of the secular government, paid the tribute money Peter found in the mouth of the fish. Surely a pregnant saying and a much embracing deed. But one may not make light of the atmosphere he breathes and that presses equally upon all parts of his body, and our whole life on earth is passed in the atmosphere of secular government. This popular opinion shows how much we have sought theology and how little we have studied sociology in our Bibles. The characteristic term of Christ is the Kingdom of God. Each Gospel may be divided into two parts. The first part covers the year of obscurity, and the year of popularity, two of the three years of our Lord's ministry and ends with the confession of the disciples that Jesus was the Christ. In this first part the preaching of the Kingdom characterized His ministry. The second part began with the transfiguration and embraced the whole year of opposition ending in the cross. In this second part he added to His preaching of the Kingdom the astounding teaching that the King would die for His people. Many kings do not seem to think very much of the welfare of their people, do not even live for their people, but in this case the gospel of the Kingdom was preached specially to the poor, and the great King was to die for His people.

In our contemplation of the Kingdom of God as held before us by the great King Himself we show again how much we have sought theology and how little we have studied sociology, we have located the Kingdom in the far off eternal heavens and have seen only its faint reflection on the earth. The Jews in the time of Christ looked for a purely secular kingdom, they had lost sight of righteousness in their dream of power. We have gone to the

other extreme and look for a purely spiritual kingdom, in our dream of righteousness in the heavens we have lost sight of the power of righteousness on the earth, of a righteous secular government. It is quite evident that Christ did not exclude the heavens from the Kingdom of God; it is equally evident that he did not exclude the earth.

The Sermon on the Mount may be regarded as the inaugural proclamation of the King. In His sending out His disciples to preach "The Kingdom of heaven is at hand" He gave them the rules of self-government. In His parables of the Kingdom He describes it as taking possession of the whole earth and reaching out into eternity. Evidently the Kingdom of heaven is to rule the earth. Christ surely had not the discouraging views some of His followers seem to hold that righteousness in government cannot be looked for to control the whole race of mankind on the earth. Christ's term of highest good to the race is an ideal society, controlled constantly and in all its parts by righteousness, the Kingdom of God.

In the very nature of the case such a Kingdom must evolve slowly only as the righteousness which is to be its controlling power takes possession of and rules individual lives. Christ's teachings and influence were to establish righteousness in individuals. But the individual to be righteous at all must be righteous in all his relations with his fellow men. This secures a social order growing in righteousness, and also growing in extent. Christ's teachings and influence were thus to establish righteousness in the whole social order of the race, to bring in the Kingdom of God not only on the mountains of Judea but on all mountains and plains, on all continents and islands, on all lands and in all climes, to hold sway over land and sea, over all the race of mankind in the whole earth.

It is generally conceded that the Jewish race whose history is recorded in the Old Testament had as the outcome of their long national life an expectation that their Sovereign King, God Himself would raise up a great leader like Moses, their revered law-giver, and like David their great king, and that this leader would

gain and hold a world empire. That instead of Judea being a province of Egypt, Babylon, Greece, or Rome, these great world powers would be mere provinces of Judea. It was a magnificent dream. There was much to justify it in the visions of psalmists and prophets, and still more in the provisions of the institution of control we are now considering, and in the laws given by God through Moses, and in the all embracing feature that God had offered Himself, and that they had elected Him their Sovereign. The great flaw in their cherished ambition was they had more thought of power than of righteousness. Some seem to have had the thought that power would establish righteousness, an idea that has not yet vanished entirely from the human mind; a very few had grasped the glorious truth that righteousness would establish power.

The Lord Jesus Christ in proclaiming the Kingdom of God, in claiming Himself as the King, in offering Himself to the choice of the people always insisted on the righteousness which should hold sway in the social order. His great follower the Apostle Paul in writing to the Christians at Rome the capital of the world power, insisted that the Kingdom of God was "righteousness, peace and joy in the Holy Spirit". Righteousness first in heart and life, in individuals evolving and moulding such righteousness in the social order; then peace the end of selfish strife, the soundness of social health; then joy, the race of man having the joy of a full healthy individual and social life on the fruitful beautiful earth, the joy designed and brought about by the Holy Spirit. The effort of Christ, the magnificent dream He had, and that we may catch from Him, was a universal world power, the establishment of an ideal society as an outcome of ideal individuals, the first through the last, and the ideal was righteousness. He always insisted on the dignity and worth of the individual. But the worth of the individual did not consist in being self-centered, an isolated being, or one making all others revolve about him. The individual is in his nature social. Whatever dignity and worth he has he must acknowledge as belonging equally to every other man. This dignity and worth belong not to a special

few, not to a special class but to human nature as such, to every man, woman, and child equally. Righteousness is the only principle that should control the social order.

The special features of the institution of control in the particular society of the Bible arising from the supernatural revelation of God seen in the national history are seen to be the characteristic features in the teaching of Christ concerning the Kingdom of God. Men electing God as their Sovereign, and these men equal before God, are righteous in the relations to one another. Gibbon in the "Decline and Fall of the Roman Empire" gives five causes for the early spread of Christianity, the last and probably the culminating one of these causes he describes as the union and discipline of the early churches, they were Christian republics. The principles of righteousness were the fundamental laws, principles coming to them from their Sovereign Lord, their chosen King. Among themselves, the local government was a representative one, their officers were elected from the people. The spirit ruling in each church was that of equality and fraternity. All the members had equal rights, privileges and duties, and were filled with the fraternal spirit. "Behold how these Christians love one another" was the admiring commendation of the surrounding heathen world. The people organized into a society called a church chose their teachers, chose their rulers, chose men to take care of the common funds and administer them for the common good. When neighboring churches formed an association of churches, it was by means of delegated officers and for the common good, and for the increase of their efficiency in establishing the Kingdom of God in the world. Thus the church started under the personal direction of those who had been with Christ, had caught his spirit and been trained under his government. He who would be great was to excel in ministering to others.

The followers of Christ in those early times were loyal to the established government, though often it was intrenched in wrong and fearfully oppressive. Still it was a government, an established institution of control in the existing social order. It was a hard duty "Let every soul be subject to the higher powers,"

it was a hard teaching, "there is no power but of God, the powers that be are ordained of God." Still this duty, this teaching the great apostle to the Gentiles wrote to the Roman Christians, who soon passed under the reign of Nero. This of course was true since that government had evolved in the social nature of man as God had made it, and bad as it was it was far better than anarchy; the absence of the institution of control would be contrary to the nature and the welfare of man. Besides under the worst central government it was still true as is generally the case that the various local governments "the rulers are not a terror to the good work but to the evil." So Christians were not to be anarchists even in Rome, they were to obey God, to have righteousness in life, to have large self government in their local societies, and thus to start a new force of evolution to spread in all society.

A glance may be taken beyond New Testament times, though a more close study of such times belongs to another division of this book. Sartell Prentice in his article "The Claims of the Church based upon History" concisely describes the case as follows, "When barbarians invaded Italy, and Rome was helpless the church faced the barbarians and saved what could be saved. When Europe was threatened with a caste system, when knight and churl were born to inalienable estates, the church stood for absolute democracy. In the church slave and master sat side by side, they confessed to the same priest, and performed similar penances. Within the church birth was no barrier, there men were equal, and the idea of democracy entered the world through the church. When learning was highly esteemed schools were maintained within the churches and the only learning the world possessed was offered to all by the church. When might was right and men were throwing the sword into the scales of justice the church used its power for equity and right for those who had no defender". Another glance may be taken at the trend of the institution of control in our day toward the fraternalism of the Bible. When our government was set up it was in large degree a protest against certain evils prevailing in the nations of the old

world. The original American idea was the less government we have the better. Now we recognize that the government may and should exercise many beneficent activities for all the people. The old idea was, government is a necessary evil, let us have as little of it as possible; the new idea regards it as an agency for the good of all the people, let us have as much of it as possible. The last century was one of political reform aiming at the equality of the citizens. The present century is one of social reform aiming at the service of all the citizens. The national government provides the post office for all the people and contemplates giving all the parcel post, the telegraph post and the postal savings bank. The state government gives the free school to all, and combines with the nation or neighboring states in quarantine, sanitary and communicating control. Light is the best policeman, and an excellent servant, and every city government in the land now provides it for all the people, so the streets are as safe and convenient in the night as in the day. The city government owns or controls rapid transit and low fares for the welfare of the masses. Not content with school house and libraries, the city often opens the school houses beyond school hours and in vacation times to all the people for social recreation. The parks are not merely to be looked at but for the rest and recreation of all the people. The city follows state and nation in seeking the physical, mental and moral welfare of the masses. The trend of the institution of control today is toward ministering to the needs of mankind, is toward Bible ideals.

## CHAPTER XIX.

### SOCIAL PATHOLOGY.

While society is not an organism it is still marvelously like one in several important features, as we have already seen in a former chapter. We have now to consider some of those features of society which may be covered by the general name of disease, which produce more or less suffering in the social organism, or which hinder it from attaining its full health and happiness. We will find that the particular society of the Bible grouped about a supernatural revelation of God is not exempt from these diseases. No condition of society yet attained by mankind in any age or clime of which we have any knowledge has been exempt from them. Various societies have had various diseases, or general diseases in various degrees of strength, and have had various policies concerning them, from intentionally or ignorantly cultivating them, through many degrees of the "let alone policy," to, in some instances, the rash and brutal attempt to cut them out with the knife, though the patient may be in danger of bleeding to death. One of the great lessons sociology is teaching mankind today comes from its wide study of these various diseases and policies.

The modern physician while he observes the fever and tries to alleviate it, does not confine his effort to the symptoms of the disease, he searches for its cause and tries to remove that, he observes the complications and tries to avoid stimulating a more deadly disease than the one he is trying to cure; he avoids hindering and tries in every way to help nature bring up her reserve forces of health. The still more modern physician, the one thoroughly up to date, strives to awaken in his clients a wise observance of the

laws of health so that they do not become his patients at all, he labors for the maintenance of health rather than for the curing of disease in his clients and as far as possible in the community.

This great lesson sociology is teaching intelligent society concerning its diseases, to search for the causes of disease and to try to remove them, to avoid dangerous complications and especially to maintain a high ideal of health and a constant effort to attain it. The limitation of sociology, as of the modern physician, is first in their own ignorance, and secondly in the ignorance, stubbornness and self-indulgence of their clients. But both are investigators and enthusiastic lovers of mankind, they will learn more and more as the years go by and will increase their power to teach and to influence as their knowledge and devotion grow. That which has been said so often concerning other things needs to be said here. Sociology will find the more thorough study of the particular society of the Bible a great help and incentive in increasing her knowledge, and widening her influence for good.

Sociology generally agrees that social diseases have in the main two fundamental causes, namely, abnormal individuals and abnormal conditions. But these causes overlap, and it is difficult after one has separated them in thought to strike a just balance between them. Do abnormal individuals produce the abnormal conditions or the conditions the individuals, or do both co-operate, and if so which to the greater degree.

First we must tell what the disease is, describe it, set it apart from all other diseases; but this too is difficult, for as in individuals so in society diseases awaken and foster and become complicated with one another. For instance if we describe poverty as a condition in which the total earnings of the individual or family are not sufficient to provide the minimum necessaries for the maintenance of mere physical efficiency we have an unquestioned disease; if we say these earnings are insufficient to maintain a moderate degree of physical, mental and moral well-being it is a disease of less degree: this disease is present in modern society in various degrees, and in various combinations with kindred diseases. If we seek causes, one will be abnormal individuals,—laziness, in-

efficiency, unfaithfulness, wastefulness, intemperance, dishonesty in individuals. Another cause will be abnormal conditions,—low wages, unsteady employment, high rents, high cost of living, facilities and incentives for intemperance and gambling, all these are economic and social conditions. However difficult it may be to strike a just balance, all see at once that the abnormal individuals are not the only ones, or even the main ones that form the abnormal conditions, and that there is a possibility that a normal individual, an industrious, efficient and faithful individual may become permanently enrolled in the ranks of poverty by the working solely of the abnormal conditions; and that there is a tendency for the abnormal conditions to develop abnormal individuals, while society should develop normal individuals by fostering normal conditions.

It is in society as it is in individuals, disease germs have a tendency to grow and multiply. This affords an incentive to the wise physician and the wise individual to guard against their introduction, to check their growth, to cast them out, and especially to so foster the introduction, growth and vigor of health germs that the disease germs cannot fasten themselves upon the individual. Sociology is teaching the same lesson to society, and society will under such teachings come to pursue the same policy. While it is not the first aim of society to care for the disease of any particular class of its members but for the health of the whole, not the first aim to improve the lot of any particular class but to attain the best life the general society is capable of, this general aim at the same time includes and secures the best life for the particular class as well. The social policy must seek health conditions. The health individuals must be so socially active that there is no room or cultivation of the disease individuals. While conditions must be fully considered, at the same time individuals are therein considered. Society must become strong and well through the health germs being in the ascendancy, and so much in the ascendancy that disease germs find no entrance, certainly no welcome, no cultivation. The "let alone" policy will not cure poverty because it will not touch the cause with the wand of health, it will not bring either individual or condition from the abnormal to the normal.

While we will not be able to follow the classification of social pathology thoroughly in our study of the pathology of the Bible it may be well for us to be familiar with it that we may see how the general policy of the Bible bears upon it, it is certainly not in harmony with the "let alone" policy so often found in society. The most clearly marked classes of social disease are these four—Poverty, a class without the means of approaching a complete life; Vice, a class injuring itself directly, and society indirectly by the violation of some natural law; Crime, a class injuring society directly by violation of state law; Inactivity, a class withholding from society any service, and living upon the social body as parasites.

The abnormal individuals forming as one cause these social diseases are in three obvious classes—The Dependents, having a dependent spirit and lacking the initiative of the primary ability class, one cause of the condition of poverty; The Delinquents, casting off obedience to law and all sense of responsibility, one cause of vice and crime; The Deficients, those having such physical, mental or moral deficiency that they are forced, or selfishly choose to live in idleness, one cause of the socially inactive. The abnormal conditions are such political, vital, industrial and social customs, laws, conditions and arrangements as cultivate abnormal individuals, and create social tendencies that result in the four classes of diseases.

In our study of the social pathology of the Bible we will consider mainly these four abnormal conditions, and try to discover the policy of the particular society of the Bible grouped around the supernatural revelation of God, with reference to dwarfing and destroying them.

First—There were many unhealthy political conditions in the early society of the race. There are many such conditions in the society of the race today in all climes, conditions which lead to war among nations, to disturbance and conflicts within nations, to the crushing of classes of citizens into weakness and distress, to the prevalence of injustice and the triumph of wrong in many

lands. We do not find the absence of such unhealthy political conditions in the particular society of the Bible, but we do find that the policy of that society was to check them, and that under that policy they did not flourish so rankly as in society generally.

With regard to war with other nations we find very few wars in the history of the Hebrews and that these few were in the main righteous wars. This perhaps may not be the impression given by the ordinary reading of that history, the pages often seem fierce and cruel, it seems that the Hebrews revelled in almost incessant warfare. But if we remember that the history extends over a thousand years, that these thousand years are described in a most concise way, making the record a very short one, that a battle is described vividly, that one campaign is but an incident of a war, that many battles and campaigns of Joshua are described even in the short history, but that the whole war of the conquest lasted only seven years, as did our war for independence; and that a thousand years of national existence followed, while we have had only a little over a hundred years of national life so far; when we thus look at that ancient concise history with modern eyes and with modern comparisons we will drift to the conclusion that the Hebrews were as peaceful, perhaps more peaceful than we are; and we call ourselves a nation capable of fighting, brave and strong in war, but still a peaceful nation. The Book of Judges seems to resound with the shouts of battle, it sketches a succession of heroes, it describes servitudes and deliverances as the Hebrews became settled in the possession of the land, but the book describes four hundred years; we did quicker and less gentle work in our dealings with the Indians. After the division of the nation there were frequent jealousy and antagonism between the two kingdoms, but they rarely flamed forth in war, and there were long periods of fellowship and allegiance. The whole nation seldom engaged in war with other nations, and when it did the war was generally in self-defence. There was very little of predatory war, wars of conquest and plunder such as were frequent among other nations of antiquity. David the great organizer and general evidently had the ambition and opportunity of becoming a world

conqueror but God showed him that a kingdom of force was not in harmony with His plans for the nation. The situation of the nation gave it a fine position to levy tribute upon the world's wealth and power. Entrenched upon the mountains with the only highway between the civilizations of the Euphrates and the Nile running along the shore of the Great Sea and within easy reach, both Babylon and Egypt were at the mercy of the nation had its policy been one of plunder and conquest. In after ages when the sea was becoming the highway of the nations, when great fleets contested for its mastery, and carried armies over its waves, when Greece and Rome flourished these nations conducted many wars of plunder, conquest and revenge. With Babylon and Egypt to some extent, with Greece and especially with Rome, war came to be regarded as the normal condition of those civilizations, but it was never so with the Hebrew nation. In the seven hundred years of Roman history wars were almost innumerable, in the thousand years of Hebrew history wars were comparatively few. If you compare their history with some long lived modern and even Christian nation, with England, France, Russia or Germany the comparison is still in favor of the Hebrews.

The policy of the nation under its chosen Sovereign God, was the policy of righteous dealings with other nations, the policy of the society grouped around the supernatural revelation of God regarded other people as brothers to be treated in a brotherly spirit, this policy held in check the tendency to plunder and revenge, it did not destroy it but kept it from such rank growth as it would otherwise have attained. The bearing of many of the laws given by God through Moses tended further to check the military spirit. The man was not regarded by these laws as first a soldier and all other relations secondary, but he was first a head of a family, the man recently married was specially exempted from military service, the wife, the child, the home was not to be deprived of his presence; military service was secondary. Loyalty to native land was fostered not by the spirit ever ready to fight, but by the values of that land to the family, the land of one's fathers, the land of one's children.

The unhealthy political conditions as the cause of disease in society when they flame forth in war with other societies are attended with a multitude of evils in each society so engaged in conflict. The weaker society may lose its independent existence, and its after development be only such as is permitted by its conqueror. The stronger society arrogant in wrong doing and swollen with plunder plunges into reckless courses of vice, and treats classes of its own citizens unjustly and contemptuously. There are social virtues which are classed as military, obedience to duty in the discipline of the army, endurance of hardships, bravery in face of danger, sacrifice of property, ease, even life for the common good, living, suffering, dying for one's native land. These are drawn out specially by a righteous war, when conscience calls for man to devote himself to the right, and a contagion of conscience stirs a whole nation and men generally are lifted out of living for self alone and live for the common good, are stirred by an enthusiasm for their country, its life and its rights. But it is an unhealthy political condition that seeks war for war's sake, for love of conflict, plunder or conquest, and such wars demoralize and disintegrate society, the conqueror as well as the victim. Wars even for righteousness' sake awaken fierce passions, are attended by much corruption and always result in agony and death and broken homes.

There is much war spirit prevailing today. Christian nations have heavy armaments on land and sea. The United States is drifting in the same direction. We are compelled to describe Christian nations as armed to the teeth, and thus as ready to spring at each others throats. But it must also be said that they do not fight. Something restrains them. It cannot be said to be always or mainly money, these are rich nations in themselves, though nowadays the world is so linked together by business enterprise that the wealth of any nation is largely invested among other nations. Should a German fleet bombard New York City it would thereby destroy much German wealth. But the main reason is that righteousness is becoming more and more a controlling force among nations, that there is a strong sense of justice in the

public opinion of Christian lands, a sense of righteousness that demands that a nation should be so strong in its righteousness that it will do rightly not only, but that when injured or insulted by another nation it will endure much before it will fight. Righteousness must always be opposed to wrong. Christ said He came not to bring peace but war. But righteousness will bear much injury and insult rather than fight. The spirit of fighting is not the spirit of brotherhood. A brother will bear much from a brother, and will try by just and kindly dealings to win the brother from a fighting spirit. So Christ taught His disciples to forgive, taught them to control the fighting spirit, to turn the other cheek for another blow rather than to strike back. The strike back precipitates a fight, the brotherly bearing of an injury takes the fighting spirit out of the aggressive brother. Thus Christ's teachings and example which have done so much to civilize individuals, are beginning to have large influence in civilizing nations. The policy of Bible sociology is productive of peace, and social peace among nations is fraternal co-operation and welfare. Christ is called the Prince of Peace. The Kingdom of God is righteousness, peace and joy in the Holy Spirit. This Kingdom is sure to prevail, and is having large influence among nations today.

If we turn now to the second class of diseases fostered by unhealthy political conditions, those disturbances and conflicts within each national organization, conflicts of individuals and of classes with each other and with society itself we face a force bewildering in its details and threatening the disintegration of the social organism.

Leaving other details for the present we confine our attention at first to crime; and leaving other ways in which unhealthy political and vital conditions foster crime we confine our attention largely to their direct treatment of the disease itself. Here as in so many other cases sociology would do well to make a special study of the particular society of the Bible and may in so doing find principles which might be wisely applied in the far more complex society of the present day. The extent in which unhealthy political and vital conditions have fostered crime in our day and especially in

our country must be acknowledged by the most conservative student as very great. After all due allowance is made for abnormal individuals the extent of the disease we call crime, is seen to be largely due to abnormal conditions.

One of the most glaring facts in the criminal customs and laws of our land today is that the use of jails and prisons is not founded on justice so much as it is on the convenience of society for the holding of prisoners awaiting trial or the execution of the sentences of the courts. Many of our states have several state prisons. Nearly every one of our over twenty-seven hundred counties in the United States has a jail and some have several jails or places of detention; large cities have many police court jails. Nearly a million men and women pass through our jails yearly. Records show that nearly half these prisoners are under twenty-five years of age. To pass a night in a police court jail is an education in crime, the disgrace of it, the associations, the motley array in the police court the next morning go far to smirch the life of the one who is pronounced by such a court free from all blame. Many are confined in jail waiting their trial for several months. The enforced idleness of these jails, in many cases the meeting of the young and inexperienced with old and experienced criminals as the only companions for weeks and even months at a time, and the disgrace of being in jail at all, make these places of detention schools of crime.

Another glaring fact in the penology of our day is that penalties for crime are not founded on justice so much as upon caprice, there is no standard of righteousness in defining crime or grading punishment, and more attention is often paid to the crime than to the criminal. In Illinois a certain offense brings a man ten times the punishment the same offense brings in New Jersey. In another offense New York requires five times the length of imprisonment possible for the same offense in Tennessee. Know all about a criminal act and still the degree of guilt in the criminal is uncertain. A hardened criminal and a youth who has yielded to impulse and has repented instantly, are treated alike, both go to prison, though for different terms. Many times the term of

imprisonment depends more upon the temper and digestion of a single judge than upon the justice in the particular case. If sending to prison is not graded by justice it is graded still less by the protection of society. Society is not safe with the criminal at large so we shut him up in prison, and then we inconsistently let him out in three months whether he is a tiger or a lamb, with the probability that the one entering a mild tiger is a more fierce one now, and the one entering a lamb has now acquired some of the tiger nature.

A third glaring fact in the penology of our day, closely related to these two, to the first one especially, is that the trial for crime is not prompt and thorough and that the infliction of punishment is frequently uncertain and often long delayed. This flows not only from having jails as a convenient way of holding those charged with crime but from courts being crowded with cases, from professional advocates and defenders in the administration of justice, and from a sickly public opinion with reference to the whole subject and especially to certain crimes. It is often said "Murder will out" and "the guilty cannot escape"—these are proverbs of the olden time, they could not have their origin in our country and in our day. In one of the basest crimes the United States makes a bad showing compared with other nations. There were in 1905 in England 318 homicides and 151 convictions for that offense, in Germany there were 567 homicides and 476 convictions, while in the United States there were 9,212 homicides and only 160 convictions for that offense. The New York Independent of January, 1906, says, "We kill more people by violence in proportion to our population than any other so-called civilized country in the world. And let it be considered that killing is not seriously punished by our courts, only one legal hanging to sixty-four homicides". This great and growing indifference to the value of human life so cultivated, is further seen in the vast numbers killed and injured by our railroads, our mines, our iron foundries and other industrial enterprises, with little or no holding the corporate or individual takers of life to any real responsibility.

We turn now from our complex civilization with our many

prisons and multitude of criminals back to the Hebrew policy with reference to crime; it was evidently designed to check political and vital conditions from fostering the growth of crime; it had a strange commingling of severity and humanity in dealing with crime.

The first notable thing is the provision made for the administration of speedy and sure justice, sure in the main because speedy. The community was itself held responsible to the one injured, so the members of each community were interested to prevent injury of any of its members, and when a crime had been committed the community was interested and it was made its duty to arrest the offender and bring him to trial. The court to try him was immediately convened, it was composed in each community of the elected officers and of such hereditary ones as were in that place at the time, combining the two elements, as we saw in the institution of control, of sensitiveness to popular opinion and skill in legal matters. The court met in public, generally in the open air at the city gate or in the market square. The accused was protected by the provision requiring two witnesses to convict. The promptness of the trial was a means of securing witnesses. There seems to have been no provision for appeal to a higher court except through the action of the lower court itself, "if the matter is too hard for thee" they were to ask of the elders at the capital, but the accused had no right to appeal in himself alone. When one was found guilty the sentence was immediately passed upon him and then it was at once executed; and the executioners were the members of the court themselves who had condemned the offender, sometimes the witnesses were also executioners. This doubtlessly had the effect of making the court exceedingly cautious to convict only when the case was clear, it increased their sense of responsibility. This speedy trial did away almost entirely with prison life and its many perplexing problems. There were prisons in Egypt in the time of Joseph, and in Jerusalem in the time of Jeremiah, and in Judea in the time of Herod but they were the outgrowth of arbitrary power, and were not fostered by the policy of the crim-

inal laws, they were not a prominent feature of the organization of society.

The second notable thing in the laws given by God through Moses is the clear description of crime and the effort made to suit the punishment in each case to the crime. Instead of one policy of imprisonment alike for all crimes, the element of time being the only variety, there were four classes of penalties suited to different crimes, and imprisonment was not included in either of the four. If the injury was mainly to a man through his property, an injury to property, there was to be full restitution with some additional compensation, and if the offender was unable to pay at once he was bound out to labor till the full amount was paid. If the injury inflicted was a personal one, through the person or the relation of persons, there were two classes of penalties, one was stripes limited to forty save one, the other was retaliation, "An eye for an eye". In both classes the penalty was to be inflicted by the members of the court who had given the sentence. In all times and classes there has been the sense of the justice of retaliation, but the trouble has been that the person injured was not in a fit frame of mind to inflict it, would inevitably go beyond the bounds of the crime. Some have carried this objection to the Hebrew law, but the retaliation there directed was not allowed to be inflicted by the person injured, but by the court that tried the case and passed the sentence. This secured the infliction of both stripes and retaliation only as a matter of stern duty, and removed both from the domain of mere personal feeling, securing only the feeling of an indignant public opinion and of a court of righteous judges.

The last class of penalties was that of death. The death penalty, too, was to be executed by the members of the court of trial. The judges who had tried the man, who had passed sentence of death upon him were to be themselves his executioners. This provision of the law secured here, as in the lower crimes, the most cautious but firm judgment of the officers of the court.

There were only four classes of crimes punished with death, and it was only in the first class that there could be any considerable

number of different crimes. This is far different from the popular impression; the Bible has been studied so much theologically that many sociological facts of importance have been unnoticed. This small number of crimes punished with death is also in striking contrast with the laws of other ancient nations, and even in contrast with the laws of Christian nations of a very recent past, and in a few cases of the present time. In England less than two centuries ago there were over one hundred crimes with the death penalty. The four classes of crime punished with death in the particular society of the Bible were murder, adultery, enslaving an Israelite and treason. The whole policy of the Hebrew laws was strong to guard life. The inflicting the death penalty, that is the judicial taking of life was only directed in the guarding of life. Murder, was then as now—the intentional and wrongful taking of life, with malice prepense. Adultery was the crime aimed at the family, and polluted the source of life. Enslaving an Israelite was spoiling the life of a brother. Treason was aiming at the social organization a deadly blow, endangering individual life and the life of society itself. In adultery it was expressly provided that both parties were to be regarded as equally guilty, and both were to be stoned to death by the judges. It was only in treason that there could be a variety of acts embraced in that crime. Blasphemy, idolatry, witchcraft and Sabbath breaking were crimes of treason. We are not accustomed to regard them as such, we have studied our Bible for theology rather than sociology, and we have regarded these as offences against religion, and have thought the laws were so severe as to be justified only by the circumstances of that early day. But we have seen in our study of the institution of control, that God was the chosen King of the nation, that underlying the whole government was the authority of God, the Supreme Ruler. Blasphemy, idolatry and witchcraft were thus insulting, rebelling, and undermining the King, and through Him the whole national life. Sabbath breaking was also in the nature of treason. The Sabbath showed the relation between God and His people, was its symbol, was the national banner. In the early days of our civil war General

Dix issued an order "If any man hauls down the American flag shoot him on the spot", and it met with the universal approval of the loyal nation, it was in the nature of treason to insult the banner of the nation. The other classes of crimes in the nature of treason were offences of children against their parents, the parental relation and authority being regarded then as it must be regarded still as the foundation of all authority in the state.

The six Levitical cities set apart by Joshua as Cities of Refuge in obedience to a command of God through Moses were to be used to guard the unwitting slayer against the quick exercise of the natural law of retaliation, but were not in any way to be the refuge of the murderer, he was to be delivered up on demand to the elders of the city where the crime had been committed. They soon passed out of use. Much use, perhaps too much, has been made of them to enforce religious lessons; they seem to have had little or no use sociologically.

It is quite clear from this concise description that modern penology can learn at least two principles from Hebrew policy of great value to society today, the first is that of speedy administration of justice, the second is that of adapting the penalty to the nature of the offence, perhaps a third is a more simplified definition of particular crimes. How these principles may be applied to the complex conditions of society will be a comparatively easy matter if their nature is once fully recognized. But the all embracing principle is that running through all Hebrew social life, the principle of righteousness in the relation of man to man. The state is to seek the good of all its members. All the citizens of the state are equal before God, the Supreme Ruler, and are to treat one another as brothers. This spirit checks the growth of abnormal individuals, and also of abnormal conditions, and wisely and efficiently seeks nothing less than the removal of crime.

Within the last few years there has been great advance made in penal reform in our land, and it has been in the line of evolution through the thought of lovers of mankind, through the action of judges in administering their courts, along the line of such advancing thought, and at length this has become crystalized in the

laws of several of our states. This evolution has been along the Bible lines of righteousness between the state and man its member, and of brotherly treatment of man by man. The Hon. S. J. Barrows, Commissioner for the United States on the International Prison Commission makes the startling statement that Jesus Christ is the greatest Penologist of all the ages, and says we need not "Go back to Jesus" so much, as "Go forward to Jesus". It may be adding a great deal to this, but yet it is not too startling to say, that Jesus Christ is the greatest Social Pathologist of all climes and of all times. He describes himself as coming to save sinners, and all men are sinners against their fellows as well as against God. He is the King of Righteousness, and His Kingdom is to be one of social health.

There are at least five principles in the teaching and practice of Christ which apply to pathology in general and have a special application to penology.

First—His theory was reformatory rather than punitive, surely rather than vindictive. It is more important to save men than to destroy them. He said to the punitive and vindictive John, You know not my spirit, the spirit you should have. Society brutalizes itself and its victim unless it seeks to save.

Secondly—Jesus dealt with the offender rather than with the offence. He had one mode of dealing with the woman of Samaria, another for the rich young man, one with Mary Magdalene, another for Matthew, the publican, another for Zacheus. He tells society to enlist the power of love as a redemptive force, to bring to bear some personal consideration and brotherly dealing with each offender.

Thirdly—He used, and commends the use to society, the principle of probation, saying frequently even to old offenders "Go and sin no more". He gave them another chance, a new trial, with the memory of his loving help to inspire them with hope and courage.

Fourthly—in his direction to His disciples for their self-government in their social relation He taught that all discipline should seek to win the offender to a brotherly life, it should be adminis-

tered when necessary, but only in a brotherly spirit. There should be the forgiving spirit for all and every sign of repentance. There should be the utmost consideration for the brother, and the utmost pains to make him see his error, there must not be the indulgence of any grudge, or any vindictive spirit. Think not about the injury done to you but about the injury the offending brother has done to himself, and strive to win him from his hate by the considerate exercise of your love. All discipline should be the loving administration of righteousness for the brother's good. In His description of the last Judgment He makes this standard of character the basis of judgment, and social character is composed of individual character, and He at the same time shows His sympathy for the needy as He represents Himself sharing their hard lot, "I was hungry and ye gave me to eat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked nad ye clothed me. I was sick and ye visited me, I was in prison and ye came unto me". "Inasmuch as ye did it unto one of these my brothers, these least, ye did it unto me".

Fifthly—He made a difference between the first offence and the persistent and determined offender. He was the greatest child savior of the world, and child saving is one of the marked features of modern penal reform. He was the most patient, watchful and faithful probation officer of all the ages, and probation and parole are marked features of penal reform. But persistent and determined offenders, offenders in the face of all light and knowledge, against all warning and pleading, offenders who would destroy the moral and spiritual life of their fellow men, all these found in His denunciation of the Pharisees a tone of voice and an indignant righteousness that made them tremble.

The two simple principles of modern penal reform are found in the line of Christ's teachings, the only wonder is that they are so late in being adopted. The first is that the object of the treatment of the criminal is not his punishment, but the protection of society by changing him to a law abiding citizen. The second is that it is possible to change old habits and create new ones by coercive measures long enough applied, to produce what physiolo-

gists and psychologists call structural changes, physical and mental. The first leads to the maxim, "never imprison a man but as a last resort". The second leads to the maxim, "as a last resort imprison him until he is fit to be freed," until he gives fair promise of being a self-supporting and law abiding citizen. The first is the principle of probation, the second is the principle of indeterminate sentence, the prison a reformatory and industrial school, and the freedom on parole as an incitement to good behavior while in prison and a help to good conduct when released. The old idea that severity of punishment acts as a deterrent of others from committing kindred offences is almost discarded, entirely discarded at the beginning of minor offences, and accepted only in the general treatment of the hardened cases by the indeterminate sentence.

New York State in 1900 had no parole law, sent its criminals to prison for fixed terms, then set them entirely free; and reports that seventy per cent of them returned at once to lives of crime. That same year ten other states had parole laws. Nine of them report that over ninety per cent of those paroled became law abiding citizens. Connecticut reports that all became such, one of these ten states, Pennsylvania, reports that eighty-five per cent became good citizens. New York in 1904 adopted the parole system for its young criminals. Judge Cleland of the Chicago Police Court heard of a church that looked after its weak brothers by appointing an elder brother for each tempted man; and began to apply that principle in the conduct of his court. A man was tried for drunkenness and convicted. The Judge inflicted the maximum sentence; then considered a motion made to vacate the sentence. He postponed action on the motion for two weeks, and released the man on his own word, having secured his promise not to drink, and to work faithfully. There were four hundred men, who voluntarily assisted the Judge as parole officers, true elder brothers. If the paroled man forfeited his bail he was sent to jail. If he came back in two weeks and reported all well, and his parole officers so reported, he was released for another two weeks; and so indefinitely. So a Judge with the modern spirit and without a special

State law pursues the teachings of Christ. Of the one thousand and more cases passing through his court in 1905 nine hundred and thirty were recovered to society, the other seventy were sent to the county jail for the maximum term. The Judge holds over them the sentence, and enforces it when they fail to keep their parole, and though drunkards are a hard class to reform this succeeds in reforming a great majority of those who have gone so far down as to come before a police court.

But of course it is in the formative period of manhood that the most efficient work is done. The most notable development in judicial methods in the last five years has been in the establishment of juvenile courts. A children's court is a criminal court with a new function, that of salvation. Children have before been judged by the same laws and in the same spirit with adults, and often sent to the same jails, confined in the same tiers and even in the same cells with hardened criminals. The main question has been, did he know a particular action was wrong, and how much shall he be punished for doing it; the attitude of society has been punishment and repression. The juvenile court does not have its main purpose punishment, it holds that no child should be punished as an example, its main purpose is not even reformation, it hesitates to send him to a juvenile reformatory, but its main purpose is formation, to guide the child to become a man. The first children's court was established in Chicago in 1899; the juvenile court law of Illinois was passed as a protest against educating the children in crime. Such courts are now in many cities of at least eight states. The children's court tries admonition and probation. It has paid and volunteer probation officers, the women probation officers of Chicago are supported by the Chicago Women's Club. The court dispenses as far as possible with elaborate and technical procedure, it finds the personality of the judge and of the probation officer the highest elements of its success. Judge Tuthill of Chicago says "I try to act in each case as I would were it my own son before me in my library at home charged with misconduct". Judge Stubbs of Indiana says "It is the personal touch that does it. If I can get my hand on the

boy's head and my arm around him I can in nearly every case win his confidence". Judge Lindsey of Denver may be called the father of the juvenile court, though he began his tactful and beneficent treatment of young offenders under the old laws. At the last election he, a Democrat was not only nominated by his own party, but by all the other parties in the heartiest manner; this shows the popular approval of a Judge not because of the number he has condemned but of the number he has saved. In Denver for the last few years out of over seven hundred brought before the court it became necessary to commit only ten per cent to the State Industrial School, while before at least seventy-five per cent were sent to such schools and reformatories. Of the nearly six hundred children placed on probation of whom thirty-nine were girls, only thirty-one, all of them boys, were returned to the court, and these because of hopeless home surroundings. The economic gain was also great. The Governor of Colorado declared that in a year and a half the Juvenile Court in Denver had saved the State nearly one hundred thousand dollars. In New Jersey there has also been a decided decrease in the number of children brought into court, showing the deterrent effect of the system.

With the whole system of modern penal reform the need is made manifest of expert probation officers, prison officers and judges. Men with the ideal of saving, and culturing themselves in the art of saving, and acting according to the principles, spirit and practice of the Savior of the world.

There are three vices fearfully prevalent in our Christian civilization, which have been and still are prevalent generally in pagan lands, but which do not seem to have flourished at all in the particular society of the Bible. It may be assumed that these prevalent vices have been fostered by the vital, industrial and social theories, customs and practices which may be called abnormal conditions. It may be of some profit to compare somewhat these vices and to estimate how the policy of Bible society has checked both the abnormal individuals, and the abnormal conditions fostering them.

The first is the vice of sexual impurity. Mulhall says the proportion of illegitimate births has not varied much in the last thirty years, that in Ireland it is 26 to every 1,000 births, in England it is 42, in Scotland it is 72, in France it is 88, in Sweden it is 107, in Austria it is 145, and in the United States it is 70. Difficulties attending legal marriage account to some extent for the large proportion in Austria. The report of the Committee of Fifteen in New York City states that in 1893 in that city, now the Borough of Manhattan, there were 40,000 prostitutes. The Prefect of Police of Paris estimated there were 100,000 prostitutes in that city in the same year. Mr. Goodchild of the committee estimates that there are five fallen men for every fallen woman, which would make 200,000 fallen men in Manhattan; but prostitution is not supported by residents alone. The committee says the police often protect houses of prostitution, and gives as an example that a house of ten inmates paid \$500 initiation fee to the wardsman and \$50 a month for immunity; and estimates the amount of ill business done in that single house. The District Attorney of New York City recently declared that 2,000 of the 2,509 hotels of New York City were open houses of prostitution; and that this condition had been fostered by the Raines Law, designed to check intemperance, a law designed to check one vice resulting in fostering another. The committee says the system of regulating the vice practiced in some European cities is no radical or adequate remedy even for the physical evils of the vice.

An investigation in Massachusetts of nearly 4,000 prostitutes shows that 1,200 came from home life having no other occupation, 1,100 had been servants, 500 had been dressmakers and seamstresses, 300 had been in factories, 100 in stores and offices and 50 had been upon the stage. There is a class of men called cadets, who lure girls to their ruin and then are supported by their ill-gotten gains. The charity organization states that thousands of immigrant girls landing at Ellis Island are annually forced or lured into habits of harlotry. The committee agree upon five or six remedies, better housing of the poor, raising the conditions of labor, better moral education, purer forms of

amusement, contagion checked by more adequate hospital conditions, and strong condemnation of public opinion. The public opinion evidently needs correcting and stimulating which ignores the sin on man's part and visits its severe condemnation on the woman; the social and business code that does not frown upon the man but casts out the woman needs the tonic of the Hebrew law. The poem of Brooke has the lightning of God's wrath in it—

"Three men went out one summer's night  
No care had they or aim  
And dined and drank, e're we go home  
We'll have, they said, a game;  
Three girls began that summer's night  
A life of endless shame,  
And went through drink, disease and death  
As swift as racing flame;—  
Lawless and homeless, foul, they died;  
Rich, loved, and praised the men;  
But when they all shall meet with God  
And Justice speaks: What then?"

That sexual impurity existed but did not flourish in the particular society of the Bible seems quite evident; though the history is concise several glaring instances are given, but the whole back ground seems one of prevailing virtue. When we look at the laws given by God through Moses we find two marked features, first, harlotry was prohibited, second, the man was regarded as equally guilty with the woman in the case of adultery, and both were punished with death. When we look at the policy of the society lying back of and nourished by these and other laws of the family we see the honorable position of woman, the sanctity of the sexual relation in marriage, and the guarding its purity as the source of life. The Committee of Fifteen call for better conditions of labor and living, we have already seen such conditions were fostered in Hebrew practice. The moral education and the public opinion recommended by the committee must follow

the Bible policy of subordinating the sexual instincts, to the ideal of life and of the marriage it inculcates. They must awaken and foster that kind of idealism which starts into life all the springs of self-respect, of chivalrous and generous feeling toward woman, of desire for and consideration for offspring, and of that mutual love at once passionate and spiritual, which alone can give sacredness to the relation of man and woman in marriage, and which guards against all improper relation out of marriage, which makes impure indulgence impossible both by outward law and by inward spirit.

The second vice prevalent in our Christian civilization is intemperance in intoxicating drinks. Since the discovery of alcohol and the art of distilling it, stronger drinks than could be obtained by fermentation have been common, and modern intemperance has had possibilities of indulgence ancient intemperance did not possess. It is claimed that one reason why American workmen surpass those of other lands is that they drink less intoxicants. The average drink of the Englishman, Frenchman, and German is over thirty gallons of spirits of all kinds each year, while the American drinks only a little over fifteen gallons. This is a tremendous amount of drink for each drinker however, whatever nationality we consider, when there are so many in each who do not drink at all. Intemperance is a large cause of poverty beyond doubt, and it is equally clear that poverty is a large cause of intemperance. The insufficient food and lack of comfort and healthful condition in the home lead the way to the saloon. The saloon has its attraction of warmth, comfort, music, games, freedom from restraint, equality, democratic privilege, many social allurements, with drinking expected and provided. Many ways have been devised by society in different climes and times to check the growing vice. The Bible policy of self-control, the true temperance in all things, and of high views of life and responsibility to the Supreme King checks the abnormal individual; and the policy that fosters industry and its rewards and sociability of equals in privilege and duties checks the abnormal conditions fostering this vice.

The third vice prevalent in Christian lands is gambling. A bill recently introduced in Congress and now in the hands of the judiciary committee declares against some features of business conducted in our stock exchange as disguised gambling, an intense and bad kind, all the worse for the disguise. Many students of the subject charge that the churches often awaken and foster gambling in their fairs and other devices for raising money. There is much gambling in social games, often involving large sums of money. Besides there is the large and enticing gambling business, where men of all classes, and women too, in betting in one form or another risk a little that they may win much. The fever grows and in many cases becomes a craze, when the risk is no longer little but involves business and home and the future in time and eternity. The race track may do a great deal of good in fostering the finest breed of horses, and may have in itself a great deal of healthful excitement but when betting is associated with it and freely indulged there rises a brood of evils hard to estimate and sure to degrade the breed of men. Race track gambling becomes a mania, converting men from useful and honorable into useless and dangerous members of society, and causing a wail of despair from ruined lives, wasted fortunes and destroyed homes that lingers long after the shouts of the race course have died away. It is said that \$80,000,000 are invested in race tracks in New York City alone, and that in 1906 the receipts of the tracks of the State of New York were over \$4,000,000, and that race track gambling as allowed in the State rages fearfully; and Governor Hughes is trying to awaken public opinion to abolish it. The vice while associated with things not vicious in themselves, the spirit of play, the taste for excitement, the love of taking some risk, is after all clearly seen to be in its desire to get something for nothing. The fact that the one who loses agreed to take the risk and wanted to win, and that all have the excitement of the risk, does not change the fact that the winner gave no equivalent for the thing won. The whole policy of the particular society of the Bible as we have seen fostered industry and honesty, the getting things needed by giving a fair equivalent for them, and so antagonized the gambling

spirit. While gambling was not entirely absent we find hardly a trace of it in the frankly clear pictures of social life given in the Bible. It was Roman soldiers who gambled over the robe of Christ.

We of course must regard the political corruption when wealth tries to buy votes, office, legislation and judicial favors, and police corruption when vice and crime try to buy immunity from the penalty of violated laws, as forms of vice in themselves, and it cannot be questioned that they are deadly blows to good government in city, state or nation, and that they already exist to such an extent as to form a serious menace to our republican form of government and to our social welfare; and that an enlightened and vigorous public opinion should be aroused against them. It would be difficult to find better material and spirit to enlighten and stimulate public opinion to antagonize and banish these vices than can be found in the institution of control we have just considered, and the moral law and the religious teachings prevailing in the particular society of the Bible.

One of the most obvious social diseases is social inactivity. There are many divisions of the class of the socially inactive, those who are deficient in physical, mental or moral health, deficient acutely for a little while, or deficient chronically for all time. There are said to be 100,000 imbeciles in the United States, and that seventy per cent. of these are children of imbecile parents. Society is trying to prevent the marriage of imbeciles, but there are so many degrees of imbecility above that of absolute helplessness, and some are so nearly normal that the problem seems almost insolvable.

Dr. White of the Government Hospital for the Insane says that insanity is curiously proportioned in the United States. In the New England and Middle States there is one insane person to every 400 of the population, in the Western States there is one to every 700, in the Southern States one to every 900, in the Rocky Mountain division one to every 1,200, and along the Pacific Slope one to every 400. The intensity of the climate and of the excited life along the shores of oceans, and that these shores were settled at first by people of high enterprise and nerve stress account per-

haps for the double proportion, while closeness to the soil makes hardy sober-minded men, and mountain grandeur calms man's wild fancies and ambitions. Perhaps also density of population and the excitement incident to it doubles the proportion of the insane.

A very large proportion of the socially inactive at any particular time are those laid aside on sick beds, the deficient in physical strength for a little while, the individuals of this class are constantly changing, but the class itself remains quite constant. General sanitary conditions are so thoughtfully and considerately administered by society that this constant class shall be as small as possible and constantly diminishing.

But the two class of the socially inactive much larger than all the others combined are at the two extremes of society, the paupers and the idle from choice, we may call them the idle among the well-to-do and rich, those who constantly live upon society without contributing anything to its welfare, parasites on the social body.

The policy of the particular society of the Bible fostered social health and reduced the elements of sickness whether of body or mind to the smallest extent possible. The most modern and scientific medical advice for the preservation of the general health would say "Be free from anxiety, be occupied, be temperate". So the Bible would check disease from spreading widely and wildly by saying "Be not anxious for the morrow. Be diligent in business. Be temperate in all things". The law requiring rest one day in seven is generally conceded to be for the good of body and mind, guarding against their exhaustion. If our overworked professional and business men and our absorbed society women would obey this law, and if in addition they would observe the Sabbatical year, would one year in seven take relief from mental strain, we may be sure nervous prostration would not have so many victims nor our asylums be so greatly thronged. The Bible long before the circulation of blood was discovered, long before the microbes of disease were known, directed attention to the all embracing truth of modern medical research—"the blood is the life". The Bible taught and practiced in leprosy that the proper treatment of

contagious diseases was by isolation. The laws of Moses required the most sanitary disposal of refuse and secured a supply of pure water and pure air. Dr. Richardson in "Diseases of Modern Life" says "From some cause or causes the Jewish race presents an endurance against disease that does not belong to other portions of our civilized communities". This is attributed by medical judges to the laws of diet given by God through Moses. Renouard in his "History of Medicine" says "The writings of Moses constitute a precious monument in the history of medicine, for they embrace hygienic rules of the highest sagacity. Those precepts designed to regulate the relation of a man to his wife have a wisdom and foresight becoming extracts from a modern work on hygenics". Dr. Clarke in his work on "Sex in Education" says "The instructors, the homes and the schools of our country's daughters would profit by reading the old Levitical law. The race has not yet outgrown the physiology of Moses".

When we consider the large class of the socially inactive who are idle from choice, those of the well-to-do and the rich—many of whom do not know what to do for the good of society—and many of whom do not care enough for their fellow man to do anything however much it may be needed, those features of the institution of industry in the particular society of the Bible which give employment to all, which foster such general distribution of wealth that there shall be no large leisure class, and which cultivate an enthusiasm for social welfare, afford a check to the growth of these parasites of society. Wm. J. Bryan in one of his great orations makes a plea for the dignity of labor: he says "The odium which rests upon the work of the hand exerted a baneful influence the world around. The theory that idleness is more honorable than toil, that it is more respectable to consume what others have produced than to be a producer of wealth, has not only robbed society of an enormous sum but it has created an almost impassable gulf between the leisure class and those who support them. Because some imagine themselves above work while others see before them nothing but a life of drudgery there is constant warring and much bitterness. When men and women become ashamed of

doing nothing and strive to give to society full compensation for all they receive from society, there will be harmony between the classes".

One of the most distressing and wide spread disease of society, ancient and modern, is poverty, and Bible sociology has some very striking principles tending to reduce it, if not entirely to banish it. Poverty is the condition in which the total earnings of the individual or family are insufficient to obtain the necessities of merely physical health, it covers a class without the means of approaching a complete life, it describes a deficient rate of consumption of general wealth per capita for the general welfare. It must be distinguished from pauperism which describes a class supported, not by its own efforts but by society. Poverty supports itself, it earns its living, but it is an insufficient living, it lives, but at a poor dying rate, without ministering to the health of the general society of which it is a part but rather causing it weakness and pain. Society should cultivate happiness and avoid pain in its members. Poverty is the condition that falls short of this, it diminishes happiness and fosters pain from insufficient means of living. Poverty we sometimes call the industrious self-respecting poor, while pauperism describes the poor lacking in industry and self-respect, but this is unjust to many in the latter class. Poverty the most industrious and self-respected, is often crowded over the verge into pauperism; it has little or nothing laid up for a rainy day, it cannot have for at best it has not had sufficient support on the clear day. When the rainy day comes and is a long one, when there is no work to do, when there is sickness or death and the bread-earner falls, or when he is entirely disabled, maimed by his work or worn out or infirm with age there is nothing to do but to go over the verge into pauperism, he or she or both and their little or sickly children with them.

Poverty is the chronic condition of the great majority in heathen nations. It is probably true that the majority in many heathen lands do not know what it is to have a full meal or a comfortable bed. Poverty is the chronic condition of a large minority and a growing one in Christian lands. Even in our new country, where

the soil is unexhausted, where there is enormous wealth and great enlightenment and much brotherly love, poverty is a wide spread and distressing disease. Charles Booth, the London Statistician, says that twenty per cent. of the population of London live on the verge of starvation. In 1904 the number of paupers in London was over 127,000, 28 persons out of every 1,000 were receiving relief. Mr. Rocontree in "Poverty, a Study of Town Life" says that in York, England, 20,000 out of a population of 75,000 are in poverty. Prof. R. T. Ely and Mr. Charles D. Kellogg, Secretary of the Charitiy Organization Society of New York City, estimate that at the close of the last century there were over 3,000,000 paupers in the United States, supported by society. Mr. Robert Hunter in his book on "Poverty" estimates that at least 10,000,000 people in the United States are in poverty, and that of these 4,000,000 are paupers, dependent upon some form of public relief.

That society provides such relief is to be acknowledged as the outgrowth of the brotherly spirit. But it surely would be more in line with Christian love to search for the causes of this wide spread and distressing disease, and then to carefully and faithfully remove them. We are to remember that both pagan and Christian Rome fed vast numbers of the poor but thereby they fostered the growth of poverty, pagan Rome fed the poor from fear, Christian Rome from love, if you choose to so describe the motives, but in both cases they treated poverty unwisely. If as is alleged twenty per cent. of the people of Boston and New York are supported by public and private charity, if ten per cent. of all those who die in New York City have pauper burials, if the poverty class from which the pauper class is so largely and constantly recruited is at least ten per cent. of our entire population, then there must be some cause or causes of these conditions, causes which if allowed to continue and grow will make such conditions worse rather than better as the years go on. The present must be cared for by the tenderest and strongest brotherly love the conditions demand, but the future must be made better by the wisdom of love. Abnormal individuals doubtless contribute much to the poverty class but the

larger factor must be abnormal conditions. By the census of 1900 the wealth of the United States was over \$1,200 per capita, which would give the average family of five about \$6,000 of wealth. Charles Spahr in his book "The Present Distribution of Wealth" says that less than ten per cent. of the families of the United States possess \$5,000 of wealth. If this deficiency is to be attributed to abnormal individuals, to indolence, inefficiency and extravagance then ninety per cent. of our American people are chargeable with these defects. Evidently much of the deficiency, much of the poverty it foreshadows, must be due to abnormal conditions, such as low wages, irregular employment, unsanitary labor, high rents, high cost of living and the whole political economy of "each man for himself, first and always".

Now on the principle that the cultivation of the general health is the best way to prevent the growth of disease we catch a glimpse of the way the policy of the particular society of the Bible checked the growth of poverty. There are three causes of the general prosperity of any society.

First, a sufficient rate of the production of wealth per capita to supply the general needs. By the proper cultivation of the soil, the manufacture of commodities and the facilities for exchange through the institution of industry, a sufficiency of material wealth must be provided to give to every member of society enough to sustain complete life, his physical, mental and moral welfare. The society of the Bible followed the policy of widely directed and thorough industry, which as we have seen in a former chapter resulted in a vast accumulation of wealth. The institution of the family also secured a vigorous race in successive generations, a race that filled the land with hardy manhood and virtuous womanhood but did not overcrowd it with vast numbers of weaklings. According to the law of evolution the complete life of man, the highest reach of life on earth will be prolific enough to maintain and advance itself but will not have such an excessive birth rate as to overcrowd the earth itself or any land thoroughly cultivated, and living in right relations with other lands. The life complete in physical, mental and moral welfare will maintain itself but

there need be no fear of its ever destroying itself by over-production. Malthus and Darwin in their fear that the earth would not have standing room for man's progeny, if prosperity was general, lost sight of or had not yet discovered this law of evolution. The idea that there must be a large death rate based upon war, disease, poverty, starvation and such abnormal conditions to prevent over-crowding, is utterly unscientific.

The second cause of general prosperity is a substantially equal distribution of wealth per capita so that all the members of society may attain complete life. If some classes of society consume more than they produce or horde it for their own purposes other classes must consume less than they produce. Since according to the first cause enough for all must be produced and since the policy of the Bible society was that all should be producers, all except of course children, the sick, the aged and the defective, the policy of distribution of wealth must be based upon the principle of righteousness. Carroll D. Wright, U. S. Commissioner of Labor, says "Religion is the only solution. The Decalogue is a good labor platform. We are to have a new law of wages grown out of religious thought. The old struggle was for mere existence, the new struggle is for a wider spiritual manhood. Out of this struggle is growing a new political economy. With the process of the new thought there will be an alliance of ethics and economics". There is no conflict between God's law of righteousness and the fertility of the earth. As was so often said in treating of these subjects the policy of the Bible society protected and fostered the man, while our modern laws and customs often seem to value money more than manhood. The political economy of Adam Smith made man revolve about capital, the political economy of Jesus Christ makes capital revolve about manhood. That industrial system is not in accord with the mind of Christ that grinds up men and women to make money. Christ gave to every man the privilege of complete life, physical, mental and spiritual, and complete life is subject to but one rule, "Love thy neighbor as thyself". The society that permits or encourages capital to take the lion's share of the profits made by the combined efforts of capital and

labor, thereby transgresses that law and necessarily promotes poverty. All it can do afterward to alleviate poverty, and all that capital can do, cannot in any way atone for the violation of the law of righteousness. The cultivation of poverty is thus seen not to be God's plan for man's life on earth, but a great wrong inflicted by man upon his brother. Markham in "The Man with a hoe" says:

"Who made him dead to rapture and despair  
A thing that grieves not, and that never hopes  
Stolid and stunned, a brother to the ox?  
Who loosened and let down this brutal jaw?  
Whose breath blew out the light within this brain?

Oh masters, lords and rulers in all lands—  
Is this handi-work you give to God  
This monstrous thing distorted and soul quenched—  
Oh masters, lords and rulers in all lands  
How will the future reckon with this Man,  
When this dumb Terror shall reply to God  
After the silence of the centuries"?

The third cause for general prosperity is such a rational development of man's wants and tastes that they can be supplied by the actual production of wealth per capita. Man has a great tendency to cultivate his wants and tastes irrationally until they become abnormal and extravagant, until they debase rather than ennoble him. The Bible society was educated, as we have seen in the institution of culture, to excel not as the Greeks in love of the beautiful, nor as the Romans in love of power, but in the love of righteousness. There was a relative value of things, each at its proper valuation, first righteousness, then a proper value placed upon the beautiful and the powerful. The luxury of the senses whenever it has been fostered by society has proved disintegrating, it has ministered to classifying the rich and the poor, often making the rich very rich, and the poor very poor. The policy

of society that cultivates the wants and tastes of men toward rational rather than sensual development lifts up society as a whole. Christ taught, "seek first the Kingdom of God and His righteousness and all these things shall be added to you", it is for the individual not only but for society as well, beauty and power added to righteousness, an enthusiasm for humanity that seeks a widespread culture in righteousness will incidentally clothe mankind with the beauty and power as yielded by the fertility of the earth itself; this is the rational policy of society. The policy that makes individual wealth the measure of success cultivates poverty. The worship of the rich is the degradation of the poor.

The remedy for poverty so fearfully prevalent in Christian lands today must be found in these three causes of general prosperity as found in Bible sociology. That which we call charity, the giving of alms, the higher charity, the giving of friendship, can at best only alleviate the distress, only the love of humanity that insures justice can cure poverty. Trade itself can only alleviate poverty. A railroad magnate says that if he gave all his wealth it would feed the poor of China only a little while, but that his railway and steamships carry the food raised in the central United States and thus feed the poor of China for all time; but the accumulation of great wealth in the hands of a few does not do away with poverty itself either in China or the United States. The three sources of general prosperity as found in Bible sociology will prevent poverty itself. This is the hope before humanity. Instead of the despair of political economy, instead of the incomplete life of vast multitudes in the most prosperous lands in ancient and modern times, the Kingdom of God will make the earth itself exceedingly fruitful and will secure all men, its subjects, a complete and full life, a general prosperity.

## CHAPTER XX.

### THE IDEAL OF SOCIAL HEALTH.

Society may be evolving from past conditions to future ones, it may advance from one degree of attainment to another, and still better one. This evolution is itself healthful, may be called social health, it even may be acknowledged the best health of which society at present is capable; and it also points to a higher degree of health in the future which society is capable of attaining. If a particular society stands still or goes backward, evolution for that society has ceased, balance exists or deterioration, and the future threatens stagnation or death. But the standing still or going backward may be only temporary, society may arouse itself out of such conditions by its inherent force, or be aroused by some incursion of new force, grown weary or fallen asleep it may wake up or be awakened to new, and perhaps even refreshed life, and so enter upon a new and perhaps more rapid evolution. A particular society may also grow old, it may pass its maturity and while it still exists, it lives in decrepitude, still this may be the best possible health of old age, and even old society may be renewed by the incursion of new life. It is with society as with the individual, very difficult to describe health, the health of the growing boy is not the health of the mature man. Besides it is with society as with the individual, the standard of health is not always the same. A man may have the most buoyant health physically and very poor health mentally and still worse, may even be a very sick man morally. Some classes of a particular society may be out of harmony with the health of that society, and not recognize themselves or be recognized by society as being elements of weakness or disease. One of the difficulties of considering social

pathology as we have seen is the absence of a fixed standard of health.

It is with society very much as it is with the individual, health depends upon many things, upon heredity, and environment, upon education and training, upon exercise and sustenance. Still all these many things may be modified by the will, and the will may be consciously and steadily choosing an ideal. This ideal the social consciousness may have evolved from its past history or may have caught from other societies, or may have made a composite from many sources, but as it is firmly and clearly held before the will and eagerly and constantly chosen it has a controlling influence on the social health. The ideal of democracy for example, has a vast influence on the social health of our own country.

The literature of any society, if it has one, gives as we have seen a description of society; in every stage of the society so described there was an ideal in the nature of the society which found more or less clear expression in the literature, and there were possibilities of arousing society to exercise its inherent forces to attain its ideal, that is, the literature would give the data of descriptive static and dynamic sociology. The Bible is a vast literature, a single book—we may well call it, “The Book”, but it is also a library of books. These books are of several kinds, they were written by many men of various ability and culture, and were written in different periods during a long national history.

We have thus far gathered and arranged some data of descriptive sociology. We now turn our attention to the static and dynamic data that we may catch a view of the Bible ideal and standard of social health. The literature of the Bible is of three distinct kinds, narrative, poetry and oratory. It may be said in general that narrative gives descriptive, poetry gives static and oratory gives dynamic sociological material; but in general literature these would necessarily overlap, and this therefore would be only a vague and most general classification. In the Bible literature there is in addition a new and a unique feature, distinguishing it from all other literatures as we have already fully considered, that of the supernatural revelation of God the basis

of the Hebrew conception of God. This is found largely in the narrative, and it largely influences both the poetry and the oratory. God is the Father of the whole race of mankind, God is the chosen King of the particular society of the Bible. This is the revelation and the conception combined. Hence all men are equal before God, hence all men are brothers in ideality; and in the society choosing God as Sovereign, all men are equal before the King, and all men are brothers in reality; the ideal is to some extent realized, at least all are acknowledged brothers.

This progressive supernatural revelation and this growing conception are found in the narrative literature of the Bible, but the conception there is general, and varies with changing conditions. The narrative gives the revelation, the commands and the promises of God, and describes how the people lived who received these, but it is the people in general, in the life they attained, the conception they formed of God, the obedience they gave to Him and the trust they placed in Him. We may discern the social condition and may see something of the standard of the social health prevailing as we read the narrative; but to attain a glimpse of the social consciousness as it discerned the ideal of social health we look to the poetry of the Bible, we turn to those gifted souls whose keen insight of both the revelation of God and of the conception of God, and also of the possibilities growing out of the social conditions based upon them, made them the interpreters of the yearning and hoping of the social life. In the oratory of the Bible we find further the wise and burning souls who not only discerned the ideal of social health but who sought to arouse the society to strive to attain it, they rebuked with fearless indignation its short comings, and strayings, they sketched in glowing colors the vast alluring possibilities, and they exhorted with loving earnestness society to arouse itself in its full vigor and to take hold of the great dynamic help of God, to attain the ideal of social health.

In the narrative portion of Hebrew literature we find three distinct settings forth of God's ideal or standard of social health; they are parts of the supernatural revelation of Himself. When

we come to estimate the conceptions the people formed of this ideal or standard we recognize they were largely erroneous; but still the erroneous conceptions were a peculiar and rich endowment of the social life and gave promise of casting off its errors and attaining to the ideals of God.

The first of these ideals of social health is the Ten Commandments. The literature shows the source of the Ten Commandments as God Himself, and that He gave them directly to the people; not as He gave the civil and ceremonial laws through Moses. Moses can in no sense be called the law-giver with regard to the Ten Commandments, as he may be in reference to other laws. The Ten Commandments in their mode of giving not only but in their nature show they came from God. No one can claim this perfect law was evolved from the social condition of mankind attained by the civilization of the Euphrates or of the Nile in that early day, it surely did not evolve from the social condition the Hebrews had attained at that time. Coming from God it is His ideal or standard of social health. It is His authoritative statement of man's social nature, the nature He made is defined by the Creator Himself. When society keeps this law it will attain to the ideal of its creator, will attain to the highest possible social health. Each commandment states an element of man's nature which man's study and effort however thorough can neither exhaust nor improve; and each element while it magnifies personality links man with his fellow man as a social being. The individual man and society can find health only as these elements attain their right development. The first table of the law is sociological, as well as theological. Man is to give the true God the highest place in his heart, he is to worship Him in spirit, and so grow like Him, he is to honor Him in thought and speech, he is to be like Him in being above and separate from his work, and he is to give honor to all authority coming from Him. Thus the elements in man's nature described by the Creator in the first table of His law show man as a social being and set forth the standard and ideal of social health. The second table is equally sociological. Man is to reverence as coming from God, and to

sacredly guard life, and sex, and property, and reputation, and his own spiritual nature, he is not to injure himself spiritually by thinking, planning or desiring to violate any law of his being as given by God. The whole law is God's ideal and standard of social health. That the people formed erroneous conceptions of this ideal, that they were so bound and limited by the interpretation they put upon the letter of the law that they lost sight of much of its spirit must be readily acknowledged, and this is carried on to some extent by many reverent students of the law to this day. Still they had the law, many of them formed conceptions more closely conformed to its spirit; and our Lord Jesus Christ in His inaugural proclamation as King gave clear teachings concerning its real meaning, removed the erroneous traditions that had fastened to it, and brought out with force its divine ideal of social health.

The second of the God given standards of social health is found in the ideal man. The life of Jesus Christ is pictured to us in those wonderful narratives, the four gospels. That life has been standing in a blaze of light now for nearly twenty centuries, and has been and is being scrutinized intently during those many years by the ablest minds, of all races, and of both His friends and foes. Those who have thought they had discovered some flaw in Him have not been able to point it out to the conviction of any considerable portion of mankind, and even His bitterest foes acknowledge His general worth. The general verdict of the ages is that Jesus Christ is a perfect man. If all men lived as He lived society would attain to the ideal and standard of social health. That many formed erroneous conceptions of this ideal, is seen in that the leaders of the people crucified Him, but this only served to bring out clearly His matchless perfection in dying for His enemies. Though not yet fully appreciated He is honored wherever known as teaching the loftiest truths, giving the example of the purest morals, putting forth the noblest influence, leading the thought and the life of mankind into increasing likeness to His own splendid manhood.

The third of the God given ideals or standards of social health

is found in what we may call the hope of Israel. Many literatures show that the golden age of the nation has been left behind, the literature of the Hebrews even in their most prosperous times shows the golden age was still ahead, that all the prosperity attained was but the foregleam of the coming brightness. This strange feature of the literature even of the narrative kind, that has been noticed so often, is worthy of the study of sociologists. The narrative of law-givers, of kings, of manners and customs, of ceremonials of religion, of development of government, of relations with other nations is so constructed and is so filled with anticipation and hope that it points forward to a great King and a nobler kingdom still to come. Even the New Testament while a fulfillment of the hope of the Old has its glowing hope, the King has come but in His humiliation, He is coming again in glory, the kingdom is at hand, but its triumphant universal and everlasting establishment is in the future. This feature of the narrative shows that the particular society of the Bible always had an ideal, it was often vague, it was frequently erroneous, it was sometimes almost lost, but it was always present and frequently it was very bright. When we seek to account for it we can only trace it to the revelation of God, it was the God given ideal. The assurance God gave to Abraham was cherished by His descendants to the thousandth generation, that God would bless them and make them a blessing to the world. That they were to bless the world sometimes became dim, almost vanished from their view, but they were sure God would bless them. We can now see with the light of Christ's teaching that the blessing others was to be the result of God's blessing them, that the highest ideal of social health is to be like the Heavenly Father, the great lover of mankind, the great giver of good and perfect gifts; that true greatness is not in being served, but in serving others.

The poetry of the Bible is lyric, didactic and dramatic and each kind has its own special way of setting forth the ideal and standard of social health in the consciousness of the poet, and as his insight enabled him to discern it in the consciousness of society, dim often times and vague, but existing. The Psalms give expression to the

varied experiences of individuals and of society, and voice these in private or public adoration of God in prayer or praise. Some psalms were evidently arranged to sing in the Temple worship, by single voices, by the great choir, by the whole congregation, other psalms were for the family worship, many for the soul alone with God. Some of these psalms are in praise of the law, very little mention is made of the civil law, though national songs are frequent, still less mention is made of the ceremonial law, though Temple songs are many, but frequent praise is given to the moral law, the perfect law converting the soul, and to the law as covering all the revelation of God in His righteousness.

Psalms are many concerning the Kingdom of the present and the future concerning the coming King, the greater than David though of David's line. In these songs of praise to the righteous God the spirit is that of righteousness, and this righteousness, the ideal in the song poetry, is both toward God and man. The kingdom is a righteous kingdom, the King is the king of righteousness, and the man who stands in the presence of the King must have clean hands and a pure heart, must love righteousness and hate iniquity, must bless the poor and help the needy. In the wisdom literature, the didactic poetry, we see that true wisdom consists of two things, the conduct of life and the aim of life, all we can know, the vast stores of knowledge, must have practical value in wisdom. The Proverbs show the value of righteousness in self-control, keeping one from wasting vices and directing one in relation with his fellows in business affairs and the affairs of the state. "The statesman's manual," "the business man's code," "the young man's guide," are titles that will fairly describe different portions of the book. The Ecclesiastes warns against making the pursuit of riches, wisdom, power or pleasure the aim of life, but promises all these to the one who directs his life to honoring God in righteousness, acting in real wisdom as a responsible being. The Song of Songs, the true love song of all the ages, whatever view we may take of it, speaks of the spirit of life, true love that resists all allurements to falseness, true wedded love, true love without regard to luxury of life, the love that responds to

the love of God and loves Him with unwavering ardor and for Himself alone, in poverty or in riches, in the palace or in the shepherd's hut, the undying faithful love. Job, the great drama of all the ages, the pyramid in the literature of the world, depicts the suffering of a good man under the government of a righteous God, and shows how this suffering is a test of character; an instance of punishment; an effort to train and discipline; a part of the great mystery of existence; and how it prepares one for and leads out into great prosperity. This glance at the poetry of the Bible sees many flowers of rare beauty, some are brighter in color and more beautiful in form than others, but they are all flowers of righteousness. This listening to the music of the Bible hears many songs of power and sweetness, some stir the soul, some soothe it, there are minor notes and exultant strains, but all the music is in praise of righteousness. The ideal and standard of social health as voiced to us in poetry, is clearly seen to be righteousness.

In the oratory of the Bible there is some prediction; but in modern times we have come to recognize that the prophets are first of all preachers of righteousness; they spoke a message of righteousness to the men of their own times, and because it was so intensely righteous it is a valuable message to the men of all times and ages. The prediction is wonderful, it could have come only from God, it cannot be accounted for by the foresight of men, in its broad outline and its many details it shows supernatural knowledge. The wise men of Babylon and Thebes saw a far different future from that seen by the seers of Jerusalem; but our present is as the seers saw it. The wise men of Athens and Rome saw a far different future from that seen by the seer of the Isle of Patmos; but our present is as the seer saw it. Even the prediction however is the prediction of righteousness. Self-seeking on the large as well as in the small, in great empires as in individuals, leads to corruption and wickedness and in the long run to disaster and ruin. The life of service on the large, as well as in the small, in great empires as in individuals leads to self-control and righteousness, and in the long run to prosperity and security. As England

and the United States serve the world they will escape the fate of Babylon and Rome. The prophets looked at the future from God's standpoint, they were seers of righteousness, their ideal, even in prediction, was righteousness. Aside from prediction they were preachers of righteousness. They looked upon their own times and rebuked them or praised them as measured by the standard of righteousness. Much of their oratory is that of denunciation; the policy of the practical politician, the success of the business man, the pleasure of the prosperous if they were at all unrighteous, never blinded the eyes of these preachers, never silenced their tongues. The men of their day were not allowed to deceive themselves, their wickedness was stripped of all its clothing, and help up in its naked hideousness to the contempt of mankind. Still denunciation was only a means to an end, they used it fearlessly and faithfully, but only for the purpose of awakening society to an earnest pursuit of righteousness. Isaiah begins and closes one of his most scathing denunciations with pictures of the golden age. Ezekiel sees with his magnificent imagination the vision of the glory of God departing from Jerusalem, because of its great corruption; and the same glory of God coming back again to penitent and reformed Jerusalem to bless the city, and make it the source of rivers of blessing to all the earth. Prosperity, great riches, vast power, these are not denounced; but the wickedness that lived for them; these also are seen to be great blessings, when righteousness is so great as to be worthy of them. It will be hard to find in any oratory of the world more glowing descriptions of the fruitfulness of the earth, of abundant riches, of great culture than are given by the prophets of righteousness; these are promised blessings of God upon the social condition that is essentially righteousness. The greatest orator the world has ever known, the finest preacher of righteousness of all the ages, said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

But there was not only the ideal of righteousness in the social life of the Hebrews there was the power that could be evolved to attain it, there are static data not only but dynamic as well in the

oratory of the Bible. The prophets were not only or mainly the preachers of righteousness as the principle of life; they were preachers of the righteous God ever present with His people, and that they had likeness to Him and might have a growing fellowship with Him. Because their nature was so like His the guilt of their betraying it and degrading it was forced home upon them, their unrighteousness was itself their own degradation. They might have been righteous like their God, they deliberately chose or allowed themselves to be drawn into hideous unrighteousness; when they might have lived as brothers recognizing each other as worthy of love; when they might have lived as sons of God recognizing Him as worthy of their supreme love; they chose to live as brutes dishonoring their Father and degrading themselves. But God had not cast them off, He who had revealed Himself to their fathers had not retired into the immensities, He was present with them. Their God was not to be regarded as a memory, ever growing more dim as the years rolled on, He was just as really present as ever, and He was unchanged. Hosea judging that his own love for his wayward wife and his straying children came into his life from God's nature, spoke with all the eloquence of deep emotion of God's righteous indignation against them as untrue to him, and at the same time of his quenchless love for them. The appeal of the prophets was to arouse the people to recognize their own nature, the nature akin to God, and to cast themselves in penitence and trust upon His fatherly heart for help to recover themselves, and to attain the righteousness He held before them. The static ideal was clearly discerned and glowingly set forth; no less the dynamic sufficient to attain to it was lovingly and earnestly presented. While their likeness to God was not entirely destroyed and while His loving presence was not withdrawn there was no cause for despair, there was abundant cause for hope.

While the Epistles of the New Testament were letters written to distant peoples they still have much of the oratorical spirit of direct and personal address. They set forth the great truths of God's existence and character and of man's relation to Him; they appeal to man to cast himself in penitence and trust upon the

fatherly heart of God to recover His nature, and to attain the righteousness He holds before them. They then direct this righteousness in the social life we are now living on earth, becoming in this way the renewers of the social health of mankind, they apply righteousness to the relation of parents and children, brothers and sisters, masters and servants, employers and employees, governors and subjects, rich and poor, learned and unlearned. Well it would be if the orators in the Christian pulpits today caught the spirit of the orators of the Bible, and every sermon had not only its subject but its object, not only the setting forth of the great truths but the application of these truths to the conduct of life, not only the setting forth of the principles of righteousness, but the dynamic appeal that righteousness may advance in all the relations of life, in the family, in the state, in industrial relations and economic classes, that all men may live as children of God, and as brothers to each other.

This then is the social health of the Kingdom of God. The righteousness of love. Any stage of society that has this ideal and is advancing to it, that is calling up all its own powers and is obeying and trusting God, is attaining social health. Any society not having this ideal, however seemingly cultured and prosperous it may be, whatever other ideals it may have is far from social health; it can only attain the real health and welfare of which society is capable by adopting the ideals and standards of the Kingdom of God. Any society, no matter how low in condition, how degraded in its ideals and standards, even though it be below the barbarian stage and must be called savage, still its members are in the likeness of God in that they have the capabilities of righteousness, they have hearts capable of love, even these low savages may be lifted up by the ideals and the power of the Kingdom of God.

## PART IV. THE KINGDOM OF GOD IN THE WORLD.

### CHAPTER XXI.

#### CHRISTIANITY IN THE ADVANCE OF CIVILIZATION FROM ANCIENT ROME.

The growing consciousness of the Church that she is a social force, is in harmony with her nature as seen in her past history. While she did not plan it, or even dream it, while she was not conscious of what she was doing she has in her whole history been lifting and remoulding the general society of the world. Sociology illuminates church history which is no longer a mere record of her growth in numbers, and designed power and of her development of creeds, government, worship and morals but becomes a careful estimate of the spreading power of the Kingdom of God in the whole earth as the centuries have passed in changing the manners, customs and spirit of the surrounding society. In doing this church history is compelled to discriminate between an organization and a life. A life may build up an organization and mould it to its purposes and then other forces may take such large possession of the organization and call themselves by its name that their usurpation gives a distinction to it foreign to its real nature. It is alleged that one of the great political parties of our nation, a thorough organization for noble purposes, is being thus warped at the present time.

A worldly spirit has at times obtained control of the organization called the church and has professed to be Christian but has been foreign to the Christian life, has warred against it, abused it and even tried to destroy it. In the darkest days, however, when worldliness was most powerful in the church organization, the real

church life existed in the humble lives of many sincere followers of Christ. Sometimes church influence has not been Christian but worldly, and still Christian influence has gone on from these humble lives. The real church history is therefore the history of Christianity, the Christ life in the lives of sincere followers of Christ. Christ "began both to do and to teach," and, as the first verse of Acts of the Apostles hints, He continues His work of renovating society by the life of His body the church through the centuries, his real church of sincere followers living His life. Much criticism has fallen upon the Christian church for its superstition and ignorance in the dark ages and for its cruelty in persecution, which rightly belongs not to Christ or to His religion at all but to the worldly spirit of those dark and cruel days. Just so today the newspapers say that "Christians are massacring the Jews in Russia" when we all know it is not the real Christians but the non-christians that are doing the criminal work.

Buckle and Draper in their works upon the intellectual development of Europe have often failed to make this distinction and have attributed to the Christian church what really belonged to the worldly spirit of the age in the church, and have failed to give due credit to the sincere Christian life which was also in the church not entirely crushed out by the usurping world. This Christian life has owed its existence to the church and has found its dwelling place in that church and has been the reforming power in it. Originating it in the first place, it has both been preserved by it and has in turn preserved it, though worldliness seemed to have full possession of it. This Christian life has lived according to the principles of Bible sociology, and its spreading social influence is to be credited to those principles.

Christianity is the truth of Christ manifested in the life of true believers. The nature and extent of the changes Christianity has wrought in the world show its divine origin and undying power. The highest civilization of the world today embraces the nations of Northern Europe and the United States. This civilization is called Christian and there is good reason for it. It is true we are the inheritors of the civilizations of Greece and Rome. It is true

also we have inherited many vigorous traits of the younger races which overran Greece and Rome. Much credit must also be given to the passage of long centuries in race development, to the enlarged communication with the world by the commerce of ideas as well as of goods, to the great advance in the development of the intellect by the many kinds of education, to the multiplication of the useful arts in enlarging the wealth of mankind; and after all the due credit is given these elements there is still much reason to call our civilization Christian. After all allowance is made for our rich inheritance and for the development of race characteristics, President Roosevelt is right in saying "Christianity is so inwoven with our social condition that it is impossible to imagine what the condition would be without it". It is quite certain no thinking man would be willing to take out the Christian element from the present, surely not from the hope of the future, for her civilization is characterized not only by rich attainment but still more by lofty ideals, by noble ambitions. Christianity is still young as the morning, it is not yet "weary of its mighty wings".

While our plan is to consider the sociology of the Bible mainly in its reference to the present and the future and our limits will not permit a full consideration of the social service that Christianity has rendered the world from the time of Christ, still the subject is so interesting in itself and so related to the future that we must take a passing glance at its bold outlines. Buckle claims that "the progress Europe has made from barbarism to civilization is entirely due to intellectual activity", it has been not at all by moral feelings nor moral teachings but solely by the activities of the intellect. That Christianity has given food, stimulus and liberty to the intellect is certainly true, and Buckle should have frankly acknowledged it, but still its power is largely in the moral and religious spheres. It is not difficult to see that many of the advances from the ancient civilization and from the barbarism of the new races have been such as can be fully accounted for only by the sociology of the Bible, by the influence of a particular society growing round the supernatural revelation of God.

It is difficult for us to place ourselves back in the surroundings

of Christ and His disciples; the distance through time and space is so great that we can but faintly realize only the broad features of the social condition of mankind then existing.

The first prominent feature is that it was a pagan world. Only the Jews worshiped the one true God, all others were idolaters. In the prevailing paganism there was a dim conception of a supreme God but He was almost lost in the multitude of gods. Some of the features of paganism were refining and elevating, but other essential features were degrading and corrupting. Paganism never satisfied the keenest minds, the masses were grossly superstitious while the educated were generally skeptics. Look now at a few of the most prominent features of the social condition of man under this combined sway of false religion and no religion. It was the highest civilization ever reached by man without the Bible revelation and conception of God. Roman strength was clothed with Grecian culture. Both Grecian and Roman were of the noblest blood the world has ever known, the old Aryan race of highest intellectual endowment. Both races were possessed of many natural virtues. The Greek had keen intellect, nervous energy, love of freedom, taste for the beautiful. He looked upon the world, upon man, his actions and thoughts almost entirely upon the side of the beautiful. Here he fell, magnifying the beautiful above the good, sensualism led him down through elegant voluptuousness into grossest licentiousness; his virtues became his vices. The Roman, too, had early virtues, manly courage, physical strength, love of order, taste for power. He looked upon the world, upon man, his actions and thoughts, almost entirely upon the side of power. Here he fell, magnifying power above righteousness, pride and cruelty led him down through the empire of the world into the grossest selfishness; his virtues became his vices. At the time of Christ Greece was a Roman province and had been for a century and a half; but Greece was charming rich and powerful Rome by her culture and voluptuousness into a licentiousness as deep as her own. Now as we look upon the broad outlines of that boasted civilization we see how little human develop-

ment has to be proud of in this its highest achievement in the history of the race.

In the first place war was regarded as the healthy condition of the empire. No rival civilization could be endured, the highest only awakened the cupidity of the Roman. Wars of conquest and plunder were approved and unhesitatingly and relentlessly pursued. Only one thing could awaken greater interest, that was a war of revenge. War was conducted with remorseless cruelty. Captives were either slaughtered or held as slaves. The Roman was more cruel than the Greek, and Alexander the Great after the capture of the City of Tyre ordered two thousand of the inhabitants to be crucified, and the remainder of the population were put to death or sold into slavery. Nearly one hundred thousand Jews were sold in the slave mart at Rome by Titus after the capture of Jerusalem, and the average price was less than Judas received for betraying the Savior. Even the leading generals of the enemy when captured were tortured, killed or enslaved. Zenobia, Queen of Palmyra, one of the noblest women in all history, was brought to Rome as his captive by the mighty Aurelian. The nation conquered was held as a province of the empire. War was the rule. Peace was the exception. The gateway of Janus in the city was closed when Rome was at peace with all nations. It is said this occurred but four times in the history of the city extending nearly a thousand years, and these four times were such short periods that it is estimated there were only about ten years of peace for each century of war. Rome became rich by the plunder of all nations, the plunder not only of wealth but of lives, she became a treasure house of jewels, a palace of slaves. To have a triumphant entry into the city was the highest ambition of the noble Roman, his army laden with the spoils of the conquered and accompanied by the great host of enslaved captives; that high civilization gloried in deeds and scenes which are not possible today in any Christian land. War flourished in paganism and was nourished, certainly not checked by it, for it was one way of pleasing certain gods, the worship of the gods of war could only be by cultivating a likeness to them, by the exercise of warlike qualities; and also the

war of men was often the war of the gods, the god of one nation warring with his nation against the god of another nation and his nation.

A second prominent feature of Roman civilization was the prevalence of poverty. Rome was immensely rich by the plunder of nations and by the taxation of the world. But it was the riches of the few, of the nobles having a share in the central and provincial government. Labor was degraded in comparison with military life, and was despoiled by a system of taxation the like of which can only be found in Turkey today. To be a farmer, a mechanic or a merchant was frowned on by public opinion and by the government alike. So side by side with the almost incredible wealth and extravagance of the nobles, of soldiers and statesmen, existed a poverty sinking down into a pauperism wide spread and deep such as one can scarcely imagine. Roman pride neglected, disdained and cast off the poor and then grew to fear and feed them, not from any brotherly love but contemptuously as one throws a bone to an ugly dog: in both respects it cultivated the pauperism it contemned. Roman emperors frequently kept the populace quiet by gifts of bread, and if the corn ships from Egypt were delayed they trembled for the security of the throne. Under Augustus, in the palmy days of Rome, over two hundred thousand of the inhabitants of the city were supported the year round by the public distribution of bread. Under some of the other emperors it was still worse, and at one time one-third of the city was supported at the public expense. The proud contempt of the rich Roman made the condition of the poor peculiarly trying. There was no charity for them in feeling or deed. One of the hard features of the lot of the poor was their helplessness in sickness, they were left to themselves, left severely alone to suffer and die. The lack of sympathy for human suffering in lowly conditions seems unaccountable to us today. There were no such things as hospitals for the sick, asylums for the insane or orphans, homes for the aged and for paupers. The helpless were left by Greek and Roman society to their hard fate. Fortunately for Rome she was located in sunny Italy; under our snowy northern

skies she could not have long existed. The multitude of clients who were supported by their rich patrons often fell through the spirit into the reality of pauperism.

Another prominent feature of that ancient civilization was the universality of slavery. It was a system as ancient and as firmly rooted as the seven hilled city itself. It flourished in the Grecian civilization as well. In Athens when she was the glittering splendor of the world there were nearly five times as many slaves as there were citizens. There was no indication of any lack of permanency in the system, no criticism of it as wrong: on the contrary the civilization was based on slavery. The many must work as slaves in order that the citizens, the masters, might have the leisure and the means of culture. The slaves were often of the same race blood. The poor Greek and Roman often sold themselves as slaves for mere subsistence. The poor also frequently sold their children into slavery, and the many exposed and deserted children of the rich were held as slaves. Besides captives taken in war constantly increased the number of slaves. Paullus brought at one time one hundred and fifty thousand slaves to the city. The number of slaves was immense. Gibbon says that in the time of Claudius the slave population of the empire equalled the free, there were sixty millions of each. The conditions of the slaves was most degraded. The proud and cruel Roman was a bad slave master, and the laws gave the slave almost entirely into his hands. With awful prodigality of life the slaves built the temples and palaces whose ruins still charm mankind.

There are three prominent features of the home life of the Roman that arrest the most rapid glance over the civilization of that distant day and land.

The first is the position of woman. The spirit of the laws forbade the independence of woman. The father, after his death, the son who happened to be the head of the family, had her under his full control. After her marriage the husband was the master of her person, property and even life. This habitual and contemptuous distrust of woman had its two extremes of strictness and laxness upon the marriage relation. In the early days the

marriage tie was strictly kept, the tradition is that it was not dissolved in a single instance for one hundred and seventy years of the city's history. The history of its later and luxurious life is one of growing laxness. Divorce was easy, either husband or wife could give a writing to the effect and the tie was dissolved. The satirists tell us that women told their ages not by the number of their years, but by the number of their divorces. The sanctity of the marriage tie being destroyed sensuality swept woman into utmost and unspeakable degradation. The slave women in the palaces of the rich often lived in moral debasement as the vivid description of Roman palace life in "*Quo Vadis*" shows us, and as slavery in its nature degrades both sexes.

The second striking feature of the home life seems to us almost incredible, the cruel indifference to children, which was permitted by the laws, sanctioned by public opinion and frequently found in practice. The father being the magistrate of the family had the right to accept or reject his child, or one born in his family. First-born sons, and generally strong and healthy boys were welcome; but sickly children, especially girls could be and frequently were rejected even by the noblest and best citizens. Such rejected children were exposed in public places to whatever might befall them, often to death, generally to slavery, for whoever took the exposed child held it as a slave, and took the risk of making something out of it, the risk frequently resulted in the delayed death of the child. The abandonment of a sickly babe along the highway by parents of good standing is not conceivable today. That high civilization thought such a child would be of no use to the state, and luxury among the rich had eaten into and in many cases almost destroyed the strongest of the natural affections. Deep misery among the poor and the contaminating influence of the rich and noble, wrought the same effect, so the poor often sold or abandoned their children, even the healthy boys, to slavery. There were no schools for the children of the common people and slaves in Rome. There were private teachers for the rich but no such thing as a college, even for the rich or well to do. There was a great mass of illiteracy in the Roman populace and no public

spirit to remove it. The pagan religion did not support schools at all. The state made no provision for the education of all classes or for any class of its children. That civilization was entirely without anything remotely resembling our public schools or our religious schools. It paid no attention to children.

The third striking feature of home life was connected with slavery. The homes of the rich were filled with slaves, and luxurious cruelty and licentiousness abounded. The home of the rich abounded in slaves, was the scene of woman's degradation and childhood's neglect. In the homes of the poor the most abject poverty took the place of slavery, and made the condition of women and children worse rather than better.

It only remains to glance at the amusements of the people. Licentiousness and cruelty here revelled. The most licentious plays in the theatres were thronged not only by the masses, but by the refined and noble. Cruelty must have culminated in the spectacle given by Trajan when for four months ten thousand gladiators shed their blood in the arena to the fierce joy of the rich and poor alike.

These are the main features of the social condition of Roman civilization. It is to the credit of humanity that there are so many lofty lives of great virtue standing in shining white against this dark background. Some stand aloof in proud and silent contempt. Others try to drive back the rising tide of corruption. There were also systems of philosophy teaching comparatively pure morals, and many earnest philosophers; but singing birds could as easily stop the rush of a tornado as for philosophy to quiet the raging lusts of man. All honor be given to these shining lives and teachings, their effort was splendid though vain.

Into this corrupt pagan world there entered at the time of Christ a society grouped around Him. It was the particular society of the Bible gathered about a supernatural revelation and conception of God. This society was not large in numbers, nor strong in learning, wealth or influence, the only power it possessed was in its distinctive nature as gathered about Christ, the culmination of the supernatural revelation of God. He was the supreme object

of their affection. His teaching was with authority. His presence and grace were recognized as being always with them. Here there was a society of pure morals supported by supernatural sanctions and centering in the most loving devotion to a Divine Person. The influence of this particular society upon the general society was of course slow but it was progressive, a steadily spreading and increasing force. The changes that have been wrought upon the prominent traits of the world's social condition are in line with this spreading force; and its nature and strength are sufficient to account for them.

It was a pagan world. This particular society believed in Christ as the revelation of the one true God, righteous and merciful. God manifest in the flesh, His life was a divine revelation of love and self-sacrifice, of a God seeking the highest welfare of mankind. Selfish gods, cruel lustful gods, limited and conflicting gods, passed from the minds and hearts of men before the one true God worthy of the highest thought and affection of man.

War prevailed. This Divine Being taught that God was the Father of the race, that all men were brothers and should love and help, not hate and slay each other, those believing Him obeyed Him and their lives worked peace. Under such teaching and lives war must cease, not at once but as the influence prevails. It has not yet entirely ceased but it is no longer the normal condition, it is not the rule but the exception. Our own United States is about one hundred and thirty years old. Since the Revolution we have had only four great wars, their combined length was not over ten years. We have had twelve years of peace for every year of war. Rome had twelve years of war for every year of peace. The horrors of war have also been greatly mitigated. The smoke of battle lifts and the flag with the red cross that knows neither friend nor foe hastens to succor the wounded: prisoners are treated with kindness and life-long slavery is unknown. Contrast the conduct of Titus toward the conquered Jews with Gen. Grant's treatment of the defeated Confederate army. Besides public opinion is growing to demand arbitration. Within a quarter of a century many international questions that in the days of

Rome would have caused war have been settled by arbitration, and the Peace Court of the Hague gives hope for the large disarmament of Christian nations.

Poverty prevailed. This Divine Being lived and died a poor man. He proclaimed his mission was to the poor. In describing the last judgment He determines destiny not by rank or worldly wealth but by character, and the standard of character is the consideration of the needy, the love that sees the person rather than the condition. At the same time Christ by His example and teaching and in selecting His disciples and in their lives taught the dignity of labor. His charity, and the charity of His society is coming ever closer to Him, never fostered pauperism but industry and manly independence, the doing away of poverty by giving every man just dealings and loving incentive. In Christian lands poverty is still present, but it is no longer fostered as it was in Rome. The problem still confronts us, but Christianity has already relieved much of its darkness. The sympathy of whole communities is enlisted by the sickness of the poor, and institutions for their benefit unknown in that ancient civilization flourish in town and city,—the hospital for the injured, the sick and the insane, the dispensary for the poor and homes for orphans, the aged and paupers. There is still a “submerged tenth” in London and New York, but it is not so large a proportion of the whole, nor is it so deeply submerged as in ancient Rome.

Slavery was universal. This Divine Being has been criticised for not saying a word against slavery. He did something far better, He counted the slave as His brother, and taught His followers the same, and the system melted away in the atmosphere of Divine love. An iceberg a mile long and hundreds of feet high may bar the way of humanity across the sea. Try to overturn it, there is a larger mass beneath the waves than above them. Fire cannon balls into it. Run the steamship against it, the ship will be destroyed. The plan of nature is to float it into summer seas and it soon melts away. So slavery melted away when floated into the summer sea of Christ's love for all mankind as His brothers.

The home life was degraded. This Divine Being blesses moth-

erhood and childhood. Children were neglected, even abandoned. Then came this Divine Being, born a babe. Angelic hosts sing the praises of a child. The wise men bring costly oblations to the feet of a child. This Divine Being when held in highest adoration, takes little children in His arms and instructs His disciples of their intrinsic worth, that of such is the kingdom of heaven. Woman is distrusted and degraded. This Divine Being provides for His mother when enduring the agony of the cross. He through His life lifted fallen woman to pure devotion to the good. He counted pure women among His best friends. His church is likened to a woman, the radiant Bride of Christ. So from Him the change goes on as His followers increase in numbers and in His spirit until today our Christian American home is as heaven compared with the best Roman home. There were no schools for the children of any class in Rome. Now not only the church but the state provides schools for all children.

Cruel and licentious amusements shrink abashed from this Divine Being of loftiest personal purity and deepest self-sacrificing love. And He demanded of His followers likeness unto Himself. The stage in Christian lands has not yet reached its own ideals, but it aims to afford recreation stimulating to the intellect and uplifting in moral and spiritual nature; to this it is held by its greatest actors and by its best dramatic critics and this too is becoming the demand of public opinion.

Thus these prominent features of that ancient civilization were directly opposed by Christianity and were gradually changed by its growing influence. At the same time Christianity has not prevented but has aided us in preserving and inheriting many of the choice attainments of both Greece and Rome. In the barbarism of the dark ages Christianity preserved much of the rich literature of those cultured lands, the record of heroic deeds and great achievements, the inspiring poetry, lofty philosophy, noble oratory, of the world's great minds. Not only have we the rich legacy of thoughts written in books but those carved in stone as well; and also those grown into the fabric of society. The world could not afford to lose the body of Roman law gathered in the institutes of

Justinian, but we remember he was a Christian emperor reigning nearly six hundred years after Christ, and the code made by his direction was of the Roman law when it was already largely purified and humanized by Christianity.

We are the successors in the world's history of that ancient civilization, we are possessed of much of its rich achievements while we have discarded many of its evil features. We no more grovel in paganism, we no more count warfare the highest employment of man, we do not at once cultivate and condemn pauperism, we do not foster and approve slavery, we do not degrade woman, scorn children, revel in cruelty and licentiousness. Christianity has taught us better and inspired us to nobler living. Vice still exists in Christian lands but it exists without repute. Christianity has not yet banished iniquity from the earth but it has that high ambition, and it has already branded vice in whatever station with the indelible mark of disgrace and made it skulk in shame from the indignant gaze of mankind. Cruelty and licentiousness still exist but they are no longer crowned and enthroned in the daylight, they are felons hiding themselves in the night.

## CHAPTER XXII.

### CHRISTIANITY IN THE ADVANCE OF CIVILIZATION FROM OUR BARBARIAN ANCESTORS.

In trying to estimate aright the service the church has rendered human society, that is the service Christianity has rendered the race, we must consider also the changes wrought upon our ancestors the new races which overran the Roman empire. At the time of Christ our ancestors lived in the central and northeastern parts of Europe. They were the later emigrants of the Aryan family having its native home in Central Asia, whose earlier emigrants became the Greeks and Romans. The earlier emigrants settling on the sunny and fertile slopes of the Mediterranean formed the civilization we have just considered. Our ancestors having the same race traits settled in far different surroundings, in the forests and along the stormy seas and in the bitter cold of the northland. They were a vigorous and intellectual race but they were barbarians, the rudest and most savage of which we have any knowledge. The class of virtues they possessed was the warlike,—courage, endurance, fidelity, indifference to death to attain their purpose. Having these warlike virtues their life was almost a continual conflict, the most cruel and savage with hardly a shade of mercy. This character and life gave rise to their religion and this in its turn fostered that character. They were not fetich worshippers; their gods were not stocks and stones, but rather the grand features of nature personified. The conflict they witnessed in the winter's storms on sea and in forest was the tame reflection of the real conflict of their gods with each other and with giant evils. Odin from the remains of a giant he conquered constructed our world, he presided over inferior deities by virtue of his superior

strength: our Wednesday keeps his memory green throughout our race. Even the heaven of our ancestors cultivated their savage warlike qualities. Valhalla the great hall of Odin was the scene of feasting and drinking. No one could enter who had died a peaceful death, to die on the battlefield was the only gateway to Odin's feasting hall. When Odin and his warriors had feasted to the full they went out into the court and engaged in combat, many being slain, only to rise again to feast and fight. These savage barbarians overthrew the Roman empire not on account of their virtues but because of its inherent weakness, the weakness of a corrupt civilization, and because of their overwhelming numbers as wave after wave they flooded the land.

The danger, the probability was that the resulting condition would be one of dense barbarism taking upon itself the vices of the overthrown civilization. From this there would slowly arise another civilization. The settled condition of tilling the soil, the combined life in cities, the growing traffic on land and sea, the increasing wealth and other causes would foster this growth. But the civilization thus arising would have been like that of the Roman, cruel and licentious, worse rather than better judging from the nature of the new races and from the influences of the old civilization.

The one influence to change the direction of this new civilization was Christianity. A remarkable thing happened, the conquerors embraced the religion of the conquered. It must have been due largely to the peculiar appeal made by the new religion to the vigorous, intellectually gifted new races. Still the pure religion of Christ was already greatly corrupted by a worldly spirit, it had entered upon Greek disputations, it had grasped Roman power. The creeds of councils and the growth of Papal dominion were already overshadowing the Christian life.

The conquerors embraced this religion largely in a formal way, satisfying themselves with a nominal acceptance of creeds and with the growing ceremonies of worship. Still many humble lives and not a few noble ones possessed the truth in Christ. They owned Him as their Lord, the revelation of the one true God, righteous,

merciful, loving, they obeyed His commands, they were conscious of His presence; they continued the particular society of the Bible. Their growing and prevailing influence wrought a change, gradual but ever uplifting in the growth of the civilization of our barbarian ancestors.

We may trace this change in their three prominent characteristics and may see how the peculiar elements of Bible sociology were adapted and powerful enough to bring it about.

The first is, their taste for conflict. This after it had gratified itself in the succeeding incursions and the complete conquest of the Empire, flamed out in private war. The invading chieftain became a baronial lord, living in his fortified house or castle, surrounded by many retainers, his feudal tenants, he quickly resented any injury or slight a neighboring baron might give him, and nourished a grudge or feud into savage warfare. Chivalry, the institution of the Middle Ages so much admired in story and which has left lofty ideals to the present day, seems to have been this race tendency to conflict wedded to Christianity, an attempt to Christianize warfare, a perhaps needed transition to the present age of peace. The making of a knight shows that religion was an essential element in chivalry. The candidate was after long training brought to the day of his knighthood. He spent the night in prayer in the chapel of the castle. In the morning he confessed his sins, he was then clothed in a white robe representing purity, over this was a red robe representing the blood shed for him on the cross and the blood he was to shed for the faith. He was then armed by the noble knights, was led through the glittering throng of noble men and fair women to the throne of the king. He took the vow to defend the faith, to honor woman, to rescue the distressed, to be true, valiant, courteous, and the king with the touch of his sword made him a knight. Race tendencies are strong: so are the social ties wrought by Jesus Christ. Private war must give way though it may be slowly when the Divine Being acknowledged as Lord commands—"If thy brother sin against thee go and tell him his fault between thee and him alone, if he hear thee thou hast gained thy brother": to gain rather than to slay the

brother becomes the stronger propensity. The story of the Chaplain and the Baron may be a fiction but it is a picture of the times. The Baron was bent on a war with his neighbor. The Chaplain tried in vain to dissuade him from it. As a last effort he induced him to go to the chapel and before the altar to repeat with him, clause by clause, the Lord's Prayer. At the petition "Forgive us our debts as we forgive our debtors" the Baron was at last won from cruel war to peace. The strong qualities which flamed forth in warfare, the courage, the endurance, the perseverance of the new races have not been destroyed but have been given a nobler direction by Christianity, to subdue the earth and to serve mankind.

A second characteristic of our barbarian ancestry was their cruel disregard for human life. They found slavery prevailing in Rome; theirs not to check it in any way but to add to its rigor. To be a serf of the land in the dark ages was equally a defenseless condition with the slave in the Roman palace. The Roman law in the administration of justice permitted the torture of slaves, the new races inherited the practice and added many elements of cruelty in its administration to all classes of men and for all offenses, and the corrupt church made dreadful use of it. The disregard of life led wreckers along the coast of stormy seas to decoy the tempest driven ship by false lights to its destruction for the plunder it might provide. As national life began to be marked by distinct boundaries and by different languages each nation regarded all other races as enemies to be preyed upon, without arousing a sense of wrong. But the growing society of the Bible, the sincere followers of Christ in their treatment of each other and of their fellows, humanized mankind. He taught the worth of the individual man, He dignified the person of man, showed it was the noblest thing on earth, He treated the poorest, weakest, most defenseless as His brother, as His sister, His followers became conscious of their inherent worth, the worth of manliness, of womanliness, became self-respectful, and respectful of others, and slowly slavery, torture, cruelty were frowned upon.

It was recognized that each soul was responsible to God and of great value in His estimation.

The third characteristic of our ancestors was toward intellectual development. They were of the intellectual Aryan stock, the brothers of the Greek and the Roman. They, as their brothers, had dwelt under the shadows of many debasing superstitions, the paganism that clouded their minds led to the warfare, the slavery, the many degradations of sensual life. When they became the successors of the literature and the arts, the achievements and attainments of the Mediterranean civilization the many gods and the debasing beliefs and practices of their worship were being removed by the revelation and conception of the one true God found in the Bible, and by the society gathered about Him. They started therefore on the intellectual development which has been so generally diffused, so marvelous in its attainments, and which is still going on with increasing force, they started with the inheritance of the old civilization not only but with the freedom from debasing superstitions, Christianity had wrought in it. The new races settling in the rich lands of Europe, and with their rich inheritance were still in the vigor of youth when the shadows and the chains were taken from the minds and hearts of men, and the developing of the mind then begun is still going on and is bringing to mankind large knowledge and power over the forces of nature.

Our civilization like all other is based upon slavery, but it is not the slavery of man but of nature. Our steam power and electrical power do the work for us of a billion of slaves that the whole race may have the time and strength for mental and social culture; and the whole race relieved from debasing superstition is beginning to use this vast power in the helpful spirit, the spirit of brotherhood. It's in such an age that the church which has done so much unconsciously is becoming conscious of her high calling as a social force. The greatest work of Christ is Christianity, not long ago alone and afar off, but now and here. There must always be due proportion between means and ends, between cause and effect, instrument and result. We cannot drive back the night from a broad continent by striking a match in a valley,

we must have the sun rise on the mountain ranges. To change the traits of races of mankind and the customs of ages requires a most powerful and constant force through long periods of time. As we look at the pathway of light across the dark continent of the world's history we know it comes from the rising sun, and gives promise of a long and glorious day.

"The year's at the spring  
"The day's at the morn".

## CHAPTER XXIII.

### CHRISTIANITY A SOCIAL FORCE IN FOREIGN MISSIONS.

While our subject according to our plan of treatment must deal mainly with the social force of Christianiy in its further influence upon the civilization of our own and other Christian lands, still the grandeur of the missionary work of the church in heathen lands demands more than a passing glance. The church as a social force must be stimulated to the enthusiasm of service of mankind by her call to "make disciples of all the nations". The view we have just taken of the influence of Christianity in uplifting society, shows that the missionary work of the church in the past has been largely, though unconsciously, sociological. She is beginning to see now the grandeur of her Lord's design and to recognize that her missionary work in the future must be intentionally sociological. She is to form well considered plans and persistently carry them out for the renewing of heathen society. We must not confine our estimate of the value of missionary work to the saving of single souls. That is noble, but not by any means all, not even the larger part, in fact it is but a small though necessary part of the grand result.

We see the importance of the salvation of a single soul in Christ's estimation: listen to His teaching of single souls, of Nicodemus, of the woman at the well: watch the souls coming out of sin under His influence, the publican Matthew, the harlot Mary Magdalene, the selfish conceited man, Peter, the prosperous upright business man, John. But shall this bound our vision? Did it bound Christ's vision? Such souls at once were brought into a new fellowship with kindred souls, and had new social ties with all other souls. They formed the society about Christ. More, these lives went out of this world after a few years to heaven, but

they left the light shining in other lives, the spreading light in society, the continuing light and life more widely spreading in successive generations. The vision of our blessed Lord, did it end with Peter? Did it not include us in our day? Does it not take in the generations succeeding us to the end of time? Money spent, lives lost in foreign missions, a single soul saved. Is it worth it? Yes, who can estimate the value of a soul? But that is but a small part of the result. To save a soul in India today is like Christ saving a soul in Judea twenty centuries ago. The soul precious beyond price is saved; also through that soul countless generations of souls are saved. Augustin brought the Gospel to England, Wildebrord to Holland, Boniface to Germany: they were the means of saving here and there one soul of the multitude of pagans. Is that all? That was but a small part of the result, a necessary part, but to estimate their work aright we must consider the present and prospective civilization of northern Europe and America, and what they may still do for the whole world.

If Christianity has had a large influence in lifting the portion of the race she has reached from a corrupt civilization and a savage barbarism, then the barbarism still remaining in the earth as in Africa, and the semi-civilization of the best heathen lands as in Asia, alike call upon the church and Christian nations for Christianity, the only agency that can give a moral and spiritual uplift to succeeding generations. The light from the sun it is said comes through ether without lighting it up, it may be called the dark pathway of light, only when it strikes an object, as the earth, does the light become light. Not so the beams of light from the Sun of Righteousness, their whole pathway through the generations has been a shining one and they now shine on us. Not a narrow ribbon of light straight from Christ to us, but a spreading light ever wider and wider in each generation. Ours is a Christian land, though of its eighty millions only thirty millions are the professed followers of Christ, the whole society is largely pervaded with Christian ideas and practices. The church as a social force has caught at last the vision of her Lord that her missionary work is

to save souls, successive generations of souls, to save society through the coming ages.

The grandeur of this conception of foreign missions is directly from Christ Himself. We may have thought that missionary work originated in the last command of Christ, "Go ye therefore and make disciples of all the nations". This command however was only crystalizing the whole mission and spirit of our Lord, only voicing the conception which from the beginning is found in His teaching. Christ claimed to found a society in the nature of a kingdom of which He was King. The outward organization was only the expression of its inner life. His throne was to be set up not in any particular country, but in the heart of man wherever found. The laws of the kingdom are found in the Sermon on the Mount. Matt. 5-8. The method of its establishment is described in His charge to the apostles. Matt. 10. The providential development of the kingdom is described in the parables found in Matt. 13. The institution of self-government of the kingdom is set forth by the King Himself in Matt. 18. The source of its power he discloses in his discourse at the last supper, John 14-16. He institutes two simple rites to distinguish this society from the world and prescribes their continuance to the end of time. Then the whole crystalizes in His last command "to make disciples of all nations". The whole conception so familiar to us, came forth complete from the lips of Christ. It is original, it is bold, there is nothing experimental about it, no provision is made for correction, for any change, for a possible failure. And it is absolutely without bounds, without any limits. It is for man wherever found. A kingdom based on truth, righteousness, love, the particular society of the Bible to take possession of the general society of the whole earth.

Consider the two familiar sayings frequently on the lips of Christ, one of Himself "I am the light of the world", the other of His disciples "Ye are the light of the world". It does not require much courage to use them today, in the light of Christian civilization which owes so much to Christ. But it was a brave thing for Christ to say of Himself and of His disciples at first. What

more absurdly improbable? The large number listening to Him on the Galilean hillside are merely curious, the inner circle of earnest learners is very small. Here on the outside of the crowd of curious ones is a learned man from Jerusalem; we ask him "What do you think of this saying of Christ"? His reply is ready, "I admire His beautiful sentiments, but in saying this he shows he is a mere provincial, he knows nothing of the great teachers and schools of Jerusalem". Here are two men evidently interested in the strange scene, a proud Roman, an officer of the army of occupation, is talking with a learned Greek, who is traveling in the East. We ask them, What do you think of this saying of the young teacher? The Greek replies "He has never even heard of the groves of philosophy in Athens, of Socrates and Plato". The Roman with scorn says, "His world is a very little one bounded by these green hills, he should see the Capital, he should tread the Forum, then he would not say he was the light of the world". The world is much larger today than the Roman thought and much lighter too, and it is largely a Christian world. There is still much darkness of heathenism and sin but there is hope that it will be dispelled. The hope is in Christ's saying, for there is no bound to it. The conception is original, bold, limitless. "I am the light not of one tribe, one race, one land, one continent, but of the world."

We recognize at once, and the world is learning to recognize it, that the grandeur of the conception is in fine harmony with the grandeur of the person, character and work of the Lord Jesus Christ. It is impossible for us to conceive of His leaving any different final command to His disciples, such as "Take care of yourselves", or "Confine your efforts to your own nation", the only command fitting "the Light of the World" is "Make disciples of all the nations". We recognize also that the missionary work is not a mere incident of church life to be put on or off according to circumstance, convenience or caprice, but it is the very essence of church life, light must shine, it is the carrying out of the conception of her Lord.

This great command when first given was to a small group of

men, not a crowd, not an army, only a small group, these few men were not distinguished in rank, they were of plain garb, nor in influence, no admiring throngs looked on, nor in culture, nor in power of any kind. The young man who spoke it was of the same general grade and character for all the eye could see. The world they were to conquer, the nations they were to disciple were very much in evidence, we can easily see the greatness of their task. The Jew was satisfied with his formal religion, he was oppressed but he despised the oppressor. The Greek was satisfied with his culture. The Roman was satisfied with his power. Temples and priests, palaces and armies, learning, luxury and cruelty, this was the world: and beyond the limits of the empire were the barbarians held in check by force. The command of this young man to these few humble men to make disciples of all nations has grandeur in it, but it is the grandeur of audacity, an audacity so great that it is foolhardy, an audacity of supreme folly. Looking now beyond the seen to the unseen, seeing in this young man the Son of God triumphant over sin, death and the grave, and clothed with universal dominion the command has all the grandeur of that other command spoken by the same voice over the chaos of the world's beginning—"Let there be light". The sublime account says, "and light was". Not the full light we know, for sun, moon and stars could not yet be seen from the earth, but the light from the condensation of matter, the glowing gases in the growing order. So "light was" follows the divine order in this missionary commission, not the light of today's civilization, but the light of a few Christ-like lives entering and pervading society, the kindling, the dawning light, the light of the growing order of the Kingdom of God.

Those opposing nations, the opposing forces of the world were more also than the eye alone could see. They were the manifestation of the one all embracing force, a fundamental persistent force, we call human nature. Human nature cultured and uncultured loved self, lived for self, the society it formed was largely a selfish society. Christ's Kingdom was the reverse of this, love of others, a self-sacrificing love, to love Christ and grow like Him in loving and serving others. To have Christ's spirit in their hearts and

lives and to implant this spirit in others, even in all hearts and lives was their commission. All the revolutions among nations, changes of rulers, of forms of government, of systems of religion are as nothing to this, a revolution of human nature. Yet human nature was capable of it and greatly needed it; the social nature of man had degraded itself and needed to be ennobled. What power though could work this marvelous change? To design this change, to promulgate it at one stroke, this is the grandeur of the divine conception. To give this command to these few men with the sublime assurance that they would obey, with the sublime assurance that they would succeed, this shows some little of the grandeur of the conception; and of Him who formed it.

During the passage of the centuries there have been many men of many races who have grasped the meaning of Christ's command and whose minds and lives have caught something of the grandeur of Christ's conception. There is a certain element of persistency about the missionary work that fills one with admiration. The work is slow, it is not like putting up a tent, it is like building a world temple. Men at times labor eagerly, at times they lose interest, but the work never entirely ceases. The command goes before. Men follow, sometimes faint, weary, but ever some are still under its spell. Age follows age, generations come and go, empires rise and fall, civilizations flourish and decay, but the missionary work goes on. It has its lulls, but it does not die. It faints sometimes, but it still lives. The work has gone on through nineteen centuries, and it is larger, stronger, grander today than ever before; for this is preeminently the missionary age of the church.

It has been said that angels would be glad to be missionaries. But angels however glorious they may be are not capable of such exalted service. Men and women redeemed from sin are sent to tell the story of redemption, having the Christ spirit they convey that spirit to others. The King in sending them forth as His Ambassadors with the proclamation of His Kingdom confers in that act a title of nobility upon them, even confers upon them His own kingly nature. They are the true nobility, not of a particular

nation but of the whole earth, of humanity itself, they are the real noblemen and noble women of the world. Names arise at once in our memories of the leaders in the missionary work and we recognize them as heroes, and we know that those whose names are forgotten had the same heroic spirit. A great poet has written this reply of Paul to one who asked his name—

“Christ’s I am Christ’s and let that name suffice you.

“Aye, for me too He greatly hath sufficed”.

Many a man and woman alone in heathen lands today, not having heard their own names in their own language for years, might make the same reply. Carey, the father of missions in modern times, labored long without a single convert, but never faltered. Judson wrote home to the discouraged church “If I could go to any part of the world and the ship was ready to sail, I would not leave my field”. His life was so noble that the natives called him “Jesus Christ’s man”. Livingstone who died upon his knees in the heart of Africa, and who lies buried with England’s great in Westminster Abbey, when he was once praised for his self-sacrifice said “That cannot be called a sacrifice which is a payment of but a small part of a great debt to God. It is a privilege, I have never made a sacrifice.” A young missionary in dying said “Had I a thousand lives I would give them all for Christ”. Our own Dr. Chamberlain, several times broken in health, and having earned a right to rest, went to India again when an old man to spend his closing days. When he left us he said “Some men pity me. But I pity the man that pities me. I am spending my life in the grandest work on earth”. Many at home have the same noble spirit. A father whose son was about to sail wrote this touching sentence, “My gift to missions is my only son”. He who said “As my Father hath sent me so send I you”, gives His own spirit to His obedient people.

The grandeur of this conception gives a grandeur to the lives of those who grasp it. The great characteristic of this the missionary age of the church is that for the first time in her history the whole church is engaged in the work. Individuals in all ages have gone out singly or in groups, but they have separated them-

selves from the home church and have lived their lives in heathen lands without other support or ties besides the consciousness that the prayers and sympathy of their former associates followed them.

The mission work not only in heathen lands but now especially in the home church is sociological. Individuals have in all ages caught the grandeur of Christ's conception and have been ennobled by it. Now the whole church is attaining the same grandeur. The church of Antioch in the early day sent out Paul and Silas, and after their long absence received them again, they were as scouts governing their own movements, cut off from their fellows, doing the work, and returning, and starting out again. Now the missionary work is that of a great army sent out, directed and supported by the home church. The organization of Boards of Missions, men chosen by the church to look over and select the field of work, to select and prepare the men for the work, to send them forth, direct them and support them in the work, to call upon the church with information and appeal and to devise channels of constant communication and help between the home and the foreign workers is itself a great sociological achievement. This extends to every individual church in a denomination, giving a new and large element of organization in each society and providing an opportunity for any individual Christian to take a part in the great work, to personally obey the great command. The Secretary of each Board of Foreign Missions is a commander in chief of a great force, he sees the need of any particular part of the field, he calls upon the nation, in his case the church, for recruits and subsistence and sends individuals and divisions where most needed. In 1908 over \$22,000,000 was raised in Christian lands to send the gospel and over 19,000 men and women from Christian lands were missionaries in heathen lands. This vast sum of money and this large army of men and women were devoted to a purely benevolent work with no thought of any recompense from heathen nations.

Then, too, the boards of different denominations divide the heathen world between them, they labor in harmony with each other to establish Christianity in the whole earth. This is an age

of organization and the church is in the van, is thoroughly organized to realize the grand conception of Christ. She is beginning to feel her sociological capabilities, to realize something of the grandeur of her social force. There is a masterpiece of painting by one of the world's famous artists called "The Charge of the Old Guard". Napoleon on horse back is on the brow of a hill a little to one side and before him thousands of horsemen in wild fury but in perfect order are rushing to the charge. Near his own name at the bottom of the picture the artist has written these words "They do his will". The picture thrills one with the sense of vast and fully directed power, vast power organized, not a few men but a multitude, with one spirit. So before Christ today passes His missionary force, for the first time in history it is the whole Christian church organized, only now let there be a little more of the spirit of the picture, "They do His will." When Napoleon ordered the old guard to charge it was at the crisis of the battle, it was to sweep the field, and this painting shows them rushing on to splendid victory. There are indications today, it is a part of the world's outlook, that in the organization of the Christian church there is a prospect of splendid victory, a victory not shuddering with the groans of the dying but ringing with the acclamations of the saved, the victory of the "kingdom which is righteousness, peace and joy in the Holy Spirit".

The organized church has thrown a large and well-directed force into the foreign field and has gained already a large promise of coming success. It is not absolutely correct perhaps but still is a reasonable and moderate estimate made by Dr. D. L. Leonard from all available reports, that today there are in heathen lands nearly twenty thousand missionaries, over one hundred thousand native helpers, over two million church members converts from heathenism, and nearly five million adherents of Christianity who have so far renounced idolatry that they are desirous of learning about Christ. There are also nearly thirty thousand schools of all grades supported by the missions and in these there are over a million and a quarter scholars. There are also over five hundred hospitals maintained by missionaries in various heathen lands, and also about fifty publishing houses.

An attempt has been made to measure the progress of Christianity through the centuries by the number of its adherents, and the estimate is probably near the truth. In the year 313 when Constantine was Emperor it is estimated the Christian population of the Roman Empire, the then known world, was twelve million. In 1000 it was fifty million. In 1800 it was 200,000 million, in 1900 it was five hundred million. Already one-third of the world is Christian, and it is to be noted that the growth has been larger in the last century than in all the preceding centuries. It has been largely by the more rapid development of Christian lands, a better sociological condition, as well as by the inroads made upon heathenism.

There are three elements of great strength in the sociological aspect of missions as it concerns the church at home. The first is that this work is so largely in the hands of the intellectual and energetic Aryan race, the northern races of Europe, and in the van are England and the United States. The Jew as commissioned to proclaim the one true God to the world has been so faithless to the trust that he has fallen behind, and the wonderfully gifted Aryan race has received the treasure and is springing to the fulfillment of the great commission.

The second is that this intellectual race has already given so many versions of the Scripture to the various races of the world. We cannot estimate the influence of the English version of the Bible upon English speaking peoples. At the beginning of the last century there were but few versions of the Scriptures. Now there are over two hundred and fifty versions into the main languages and dialects of the world. This great work has been well and nobly done by the only race so intellectually gifted as to be able to see the great need of so many various nations, and to supply it. Had the heathen nations themselves had this work cast upon them, as it was cast upon our ancestors, the Bible would have remained for generations to many of them in an unknown tongue.

The third element is that this energetic race has by its daring and enterprise discovered and opened all the world. Much of the world at the beginning of the last century was unknown or closed

to the general intercourse of mankind. Now some doors have been opened by pressure from without, some by invitation from within, and the whole world is now known and reached. The great oceans and highways, and isles and continents and lands in all climes are known and open to the missionary work of the church. Flags of nations, even of so-called Christian nations may often denote selfish triumph, but the banner of the cross brings love and blessing wherever it goes. From sick beds weary eyes look to it for healing, from dense ignorance darkened minds look to it for light, from the degradation of heathenism ruined souls look to it for life. The grandeur of Christ's conception is now becoming the grand outlook of His church. His vision is becoming her vision. His lofty aim is lifting her to true nobility.

The sociological aspect of missions is in the organization of the whole church for the purpose of establishing the Kingdom of God in the whole world. Much success has been already attained. In this world movement the laying the foundation for a world civilization is already far advanced. We speak of Christian England and of Christian America. Men will one day, and that not a distant day, have as good cause, may it be far better cause, to say this is a Christian world. The world will not be content with a civilization like our American civilization as we are not content with it. It is a great advance, we would far rather live in this land and age than in any other. But the highest Christian civilization has a still higher ideal.

The sociology of missions is seen also in the aims, methods and results in heathen lands. Christ's aim was to save souls and through saved souls to save society, to establish His kingdom in all lands. The salvation of a soul in the life to come is the result of salvation in the present life, the soul saved now is saved then. Salvation on earth prepares for salvation beyond the earth. The Kingdom of God on earth prepares for the Kingdom of God in heaven, the society of earth for the society of heaven. The soul that is not saved in its social nature is not saved at all, for the soul is a social personality. That which the church has all along been doing unconsciously, she now plans and intends to do. She aims

to save a soul, a social soul, a successive generation of souls, a growing society, the whole society of souls. The aim of missions is Christ's aim, the church has caught His vision, the vision of a saved society. The methods and means are also sociological. The appeal is to the social nature of man. Christ did not leave the choice of means to man, he prescribed them, to teach, to influence, to persuade. Men have sometimes forgotten that to make a disciple by force was to make only a nominal one. Trying force has been man's mistake, out of harmony with Christ's Kingdom in the heart, and doomed to failure, being unadapted to the social nature of man. But the means Christ directs when earnestly used even in apparent failures are seen to be worthy of success, and generally they win success. The revelation of God in the Bible commends itself to man wherever found and becomes his conception of God. And souls having this conception have their social nature swayed by it, they come into the particular society of the Bible, the society gathered about God: and it is the nature of this society to spread and influence the general society where it dwells. Peace not war, arguments not blows, books not guns, persuasion not power, love not force, these means make disciples in all nations. The day when might makes right passes when Christ comes. He brings in the better day when right is the only might. These means change the manners and customs, the standards and ideals, the laws and the spirit of heathen society, and bring in a Christian civilization.

The methods of modern missions are directed to the general welfare of mankind. We have medical mission work, to cure sickness and relieve pain not only, but to discover and check the causes of these ills and to teach and persuade men to obey God's laws of health. We have educational mission work, to inspire and train the mind of men and enlarge their vision beyond the narrow horizon of the place and time where they dwell. We have charitable mission work, to relieve present distress and to discover the causes of distress and remove them. We have industrial mission work, to teach industry and enlightened methods of carrying it on to secure adequate results, to relieve in famine as is so often the need in India, for instance, and to co-operate with the enlightened

government in methods to remove the cause of famine in the irrigation and sensible cultivation of the land. Hospitals and medical schools, schools and colleges, industrial schools and relief stations and commercial enterprises, as well as churches are included in modern missions.

The results are also sociological. The soul coming into the loyalty to Christ comes at once into a new view and feeling in regard to all other souls, to those nearest to him in highest degree, to all even the furthest removed in some degree. The converted soul begins to pray as the Lord taught him, and he calls God by the name of Father not only, he says Our Father: the brotherhood of man comes from the Fatherhood of God. Our Father, how many are there of us praying and being prayed for in the daily prayer? The heathen mind begins to expand, it takes in the home, the neighborhood, the race. We have contrasted the Christian home with the old Roman home. Whenever a Christian home is established in a heathen community the difference manifests itself there, in the finer feelings, the higher standard of fidelity, in the elevation of woman, the consideration of children, in the sweetness, purity and strength of the family life; and the influence of the changed home spreads into the neighborhood. So also with the new standards and incentives to industry, and in all neighborhood consideration and helpfulness. So the influence spreads, the Christian home, the Christian village, and the larger community feels the pulse of stronger and better life.

All portions of the race are lifted into a higher social life. The lowest are of course changed in the most marked manner. The wild nature and the ferocious customs of the South Sea Islanders are so changed that the former cannibal becomes an angel of mercy, rescuing and caring for the shipwrecked sailor. The narrow browed Hottentot grasps something of science and statesmanship and his community life takes on purer and nobler features. The New York Tribune a few weeks ago said in one of its careful editorials, "Since the days of Livingstone missionaries in Africa have been busy preaching Christianity among the natives and teaching them the ways of humane civilization. Thus incalculable good has

been done. Slavery and cannibalism have been abolished, the offering of human sacrifices has become a thing of the past, and populous tribes such as the Swazes, the Basutos, and the people of Khama's kingdom have been elevated to a considerable degree of civilization. But some evil threatens. The missionaries have preached the religious equality of the races, that all are equal in God's sight. The Basutos quickly reason that if they are equal in His sight they must be equal in all respects, and they are beginning to dream of "Africa for the Africans".

The pariah of India begins to have respect for himself and for his kind, and to show qualities demanding the respect of others. So also the highest of heathenism feel the change. The editor of one of Japan's largest newspapers wrote a few months ago "Look all over Japan. Our more than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever. And we acknowledge that the cause of this great moral advance can be found only in the religion of Christ".

So also all portions of human life are lifted up to higher welfare. The Buddhist at the World's Parliament of Religion at Chicago a few years ago who admired Christ's ministry to the physical needs of mankind and challenged Christian missionaries to follow his example, had failed to observe how closely they do follow their Lord. The medical, educational and charitable work of missionaries, together with the religious teaching, leave behind them in heathen lands as Christ left behind Him in His journeys through Judea and Galilee a wave of health and courage and new, prosperous life, a society looking not backward but forward. The people have caught a glimpse of the coming Kingdom of God, the Kingdom in which the bodies, the minds and the souls of men are made strong in the presence of the King. For the first time the whole church thoroughly organized is carrying out her Lord's command, is grasping His grand conception of a World Kingdom. For the first time the whole world is known and open to the missionary work of the church. For the first time the church is grasping the great conception of her Lord that society is to be

saved, all portions of the race, and all portions of human life. The conception of Christ in all its grandeur is being recognized, and since Christ is in it, the world's condition will one day be its full realization. Kipling's stanza may be adapted to our thought—

“O East is East and West is West  
And never the twain will meet  
Till East and West stand presently  
At God's great Judgment Seat.  
But there is neither East nor West  
Border nor breed nor birth,  
When Christian men stand face to face,  
For Christ's Conquest of the Earth”.

## CHAPTER XXIV.

### THE FURTHER ADVANCE OF CHRISTIAN CIVILIZATION.

The church in her growing consciousness of herself as a social force must be further confirmed and stimulated by the consideration of the great work that remains to be done in Christian lands. Christian civilization, fine as it is, might and should be much finer and better; it is not yet the civilization of the Kingdom of God, the civilization of "righteousness, peace and joy in the Holy Ghost." While a noble work is being done in heathen lands every reflecting mind must recognize that the unchristian life and conduct of Christian nations, soldiers, sailors, merchants, travelers, the so-called Christian sword, scales, pleasure, have largely hindered it. When Christian nations in national policy and the conduct of their representatives of all grades shall be really Christian, the social service of the church in heathen lands will be greatly advanced. While the advance of civilization for twenty centuries from ancient Rome, through our barbarian ancestors to the present day has been marvellous, and is to be largely credited to Christianity every reflecting mind must recognize that greater and better advance could have been made had the church had a conscious purpose, a well considered plan, and a persistent effort through the centuries to elevate the social life of the people. Much more might have been accomplished if the Christian church had always, or even if she had at certain great critical stages consciously held this as her aim and had intelligently and wisely directed her whole power to its promotion. While the church has had her creed making, government forming, and worship culturing ages, and has now entered upon her ministering age, it would have been more in keeping with Christ's great commission had she from the first and

throughout her whole history, devoted her main strength to ministering to the social needs of mankind. Without question her present privilege is simply to preserve all that is valuable in creed, government and forms of worship, and in the spirit of genuine belief, of good government and of sincere worship to devote herself to the uplift of society.

It must also be recognized that not only has her influence been unconscious, unplanned and fitful, but that she has made many mistakes due to ignorance of her mission and of the best ways of carrying it out. The church as a social force must make today conscious and intelligent effort to better society, and not be content with an unintelligent and unconscious influence. Piety is good in itself and its influence is generally sweet and wholesome, but if it is ignorant it is liable to make blunders, and to do much harm without intending it. The church conscious of her purpose to benefit society must be familiar with the delicate and complicated though strong forces she wields, and with the equally delicate, complicated and strong elements she wishes to improve, life forces upon life elements. Blundering is surely to be avoided in using and influencing such forces and elements. The church should surely be familiar with the sociology of the Bible, and with that also of general society, if she would exercise her social force beneficially in the world. Piety is of vast importance, but something more is needed in the individual and in the church, it must be an intelligent piety. Piety without scientific knowledge would work disaster in a drug store or on a steamship, so piety without sociological knowledge will often work injury in society. One need not go far to discover some of the great blunders piety has made in its ignorance. The charity of the church in the middle ages made promiscuous alms giving a virtue, and canonized beggary, it fostered the pauperism it sought to relieve. The charity of today is "not alms but a friend", "not alms but justice by all to all", and it aims to diminish and abolish pauperism. So justice in the middle ages was retributive, it regarded the crime as deserving great penalties, and by its severity it fostered criminality. Justice today seeks to grade penalties to the condition of the criminal, the newest

penology seeks to save the criminal to society, it aims to do away with crime, and has promise of large success. In many directions an intelligent piety is needed to meet the present complex needs of society. As with the church universal so each church in each community should make conscious and intelligent effort to improve the society of that community.

The knowledge of society, of the laws and forces, of the institutions, of the varied conditions of man's associated life is of the utmost importance to the church for well-directed effort. The great work of the church today may be generally described in three particulars, and in each the need of sociological knowledge is evident, a knowledge so fine that it becomes the basis of fine instinctive action.

The first is the salvation of individual souls. The mission of each church in each community is to do what Christ did while He was upon the earth. He came to seek and to save the lost, that must be the work of the church first and all the while. But Christ had a great sympathy for humanity, it was instinctive with Him to enter into a fellow feeling with mankind. Our love for souls is apt to be somewhat vague, the soul is some invisible, impalpable thing connected with man, and still separated from his outward condition. With Christ the soul included the whole man in his whole condition, it was equivalent to his life, "What shall it profit a man to gain the whole world and lose his life", his intellectual life, his moral life, his spiritual life, his social life, his life in all departments, his whole life in time and in eternity. Christ taught and healed in order to save life. He ministered to all the needs of man that he might minister to the supreme need. Our love for souls will become less vague when we consider the social relations and the varied conditions of souls, of human life, when we consider the influence of the past conditions of birth and bringing up upon the present, and of the present upon the future. "How the other half lives" is worth knowing by each half, and each half must know, before it can take much interest in or be of much service to the other half. The church in order to save souls must have some of her Lord's deep sympathy for humanity,

for human life in its varied conditions, and this can only be brought about by knowing all that can be known about society, by the sociological knowledge that gives a basis for an intelligent appreciation of each soul in its own peculiar social conditions.

The second particular of the church's work is the salvation of the whole soul, that is of the whole life. It is strange that any one acknowledging Christ as his Lord should have any place for the lurking thought that He was not Lord over the whole of him. The church must not allow any single soul inside or outside of her membership to feel that there is more than one moral standard. Surely there are not as many standards as there are pursuits and professions, as there are conditions and experiences of the laboring man in his labor, of the business man in his business, of the director in his corporation. Piety towards God leads to righteousness toward men. Mr. Williams in his article on "The First Test of Christianity" says "The church is to let the Christian conscience out of its narrow limits. She is to teach men to do business, to go to the polls and legislative halls as they go to the sacrament, in the fear of God. She is to speak as fearlessly from her pulpits against the evils of commercial dishonesty and political corruption as she does against those of open vice, let it cost her what it may in patronage, gifts or social prestige. And until she does this she will not commend her religion as valid or virile to this age."

The third particular of the church's work is to impress upon the public mind precisely the same spiritual laws and sanctions it impresses upon the private mind of its members. She must not permit men to think that in any public act or capacity they are not held by God and the people to as strict an application of religious principles as in their private affairs. The sweeping generalization is absolutely true, that "the Father's business is everything human", it was the ideal of Christ, it must be the ideal of the church carrying on His life work to the general welfare of society. The religious and secular life must merge in individuals in ever increasing numbers until they merge in the life of society in general. There must be room for God in private and in public life, in business, in citizenship, in public office, in national life and in world life.

The sociology of the Bible, the particular society gathered about the particular conception of God must be more fully applied to the general society of today if Christian civilization is to be preserved and advanced. By our knowledge and command of the forces of nature and of the resources of our new continent we have grasped a vast store of material wealth. We have not yet fully learned how to distribute this vast store justly nor to use it wisely. By our republican form of government we have vast power in the hands of the people of this great nation. We have not yet fully learned how to use this power for the good of all the people of our nation and of the world. The attempt of some to prosper at the expense of the rest, ignoring the rights of their fellows, ignoring the things of the mind and of the soul, the attempt to wrongfully grasp this vast store of wealth and political power is certainly a possible peril of our civilization. By the legislative investigation of police corruption and insurance corruption, by the further investigation, though largely private, of many lines of trust combinations, stock manipulation and franchise purchase and abuse, many eminent Christian men have been revealed as allowing and doing in combined action what their conscience would have checked in their private lives. The revelations of the greed, dishonesty and dishonor so astounding today have opened the eyes of mankind to the danger in America not only but in the whole civilized world: and have also aroused the conscience of the people to oppose and correct the evil tendency. The existing relations between the individual and the industrial system and between the industrial system and the state and the grave abuses they have engendered call loudly for a remedy. Belief in God as the Father of all men is a belief that all men are brothers, this great truth with its appropriate practice is the only available force capable of preserving our government and our prosperity, of preserving our high civilization.

As we advance in our study of the sociology of the Bible we see many particular principles which may be applied to the many peculiar problems of our modern society to preserve and advance our Christian civilization.

"The best is yet to be  
The last, for which the first was made".

The general principle of responsibility of each individual to God, to God as the rightful Sovereign, the Great Father, the heavenly King teaches authoritatively the brotherhood of man and measures greatness by the service rendered by man to society. Society has honored aggrandizement, has advanced to honor justice, is now advancing to honor service; in the first there was the prowess that harmed many; in the second this was restrained, or became harmless at least; there is still an advance to be made, the prowess must advance to helpfulness. The theory that idleness is more honorable than toil, that it is more respectable to consume what others have produced than to be a producer, has robbed society of many values, material as well as in higher spheres, and has created a gulf between the leisure and the laboring classes, between the cultured few and the uncultured many. When any imagine themselves above work they lose sight of responsibility to God and of the nobility of service of man. When all acknowledge the dignity of work and strive to serve society and are proud only of the kind and amount of the service, the classes combine in a general culture and welfare. The ancient pagan civilization carved on the walls of the Temple of Karnak the figure of a king holding a sword over a group of captives. Our modern civilization carves on the walls of our Temple of Law the figure of Justice holding a nicely balanced scale. The sociology of the Bible has already taught two nations to erect on a peak of the Andees marking their boundary line, the figure of the Christ, the Prince of Peace, the King of Righteousness, the Sovereign of Love, bestowing His favor equally upon both nations. Not the sword, not the scales will be the symbol of the coming civilization, but the cross, the symbol of self-sacrificing love. Not how much can I get, but how much can I give. Not others serve me, but I serve others, the highest culture therein a debtor to Greek and barbarian alike; all men drawn by Him who was lifted up and so sharing His drawing power for lifting up man kind.

## CHAPTER XXV.

### THE CHRISTIAN, THE CHURCH AND THE UNIVERSAL KINGDOM OF GOD.

The truths of theology are found in the Bible as the facts of any science are found in nature, not arranged in a system but as data from which man forms a system. Sociology is found in the society of any country or of the whole race, in the same way that any science is found in nature. Sociology is found in the Bible in the same way that theology is found there, the facts of the particular society of the Bible are to be observed, classified and the forces or principles common to the classification are to be estimated in their general action and value. Christ taught sociology in the same way he taught theology, not as a system, not as a science but by His life and precepts, by the setting forth of principles, by the giving of impulses, by the putting forth of influences, by living, teaching, acting in the society of his day. Theologically it is said He is the Son of God, the creator of nature, the revealer of God. Sociologically it is said, He is the Son of man, in Him the creature man comes to his full consummation, He is the revealer of humanity.

The truths of the Bible, like the facts of nature are of great variety and are scattered over its pages in perplexing and fascinating confusion. Still there is order in the seeming confusion, only it is not the order we would have made, not the order of science, not man-made but God-made order, both in the Bible and in nature. The flora of the earth are in fields and forests not in flower gardens or in orchards, still there is a God-made order, the long succession and outgrowth of evolution, the habitation of soil and climate, of seashore and in-land, of mountain and plain,

and the commingling and developing of one another. So there is a great order found in the particular society of the Bible, the long succession and outgrowth of evolution, the habitation of time and locality, the result of influencing other societies and of being influenced by them, and the outflow of its special forces and principles into the general society of the race. It ennobles the mind, cultures its powers and widens its horizon to observe the vast God made order in any department of nature; and it is in the character of man's mind and generally adds to his power to form a science; to form a man-made order of all the truths the great creator has taught him. Man thus discerns, and arranges for his use the value and importance of things related to each other, and so nature is no longer perplexing and bewildering to him, but to the extent of his discernment and arrangement becomes his companion and helper, even the fitful lightning becomes his messenger and does his work. To find the relative value and importance of forces and principles in the particular society of the Bible is surely worth while, if we would yield ourselves to them and transmit them to others.

The social consciousness is the result of social development, it must grow out of the experience of society, out of the forces and principles working in the social life, and this in its turn becomes the transmitter of the ideals and standards which mould the forces and conditions of the future of that society. The forces and principles therefore which have the largest influence in awakening and strengthening the social consciousness are passed on through this consciousness into the future of that society. It is quite possible however that through inattention by absorption in other things or through willfulness in choosing other things important forces lose their hold upon the social consciousness and the development of society is warped from healthful conditions. Many students of American society today fear that the ideals and forces of democracy are growing dim and weak through our absorption in the pursuit of wealth. It is so with the social consciousness of the society of the Bible and of the society influenced by the Bible; important forces and standards belonging to society as grouped

around a supernatural revelation of God may grow dim and weak through inattention or willfulness. Many students of Christianity today fear that some of her ideals and principles are growing dim and weak through her magnifying other ideals, perhaps of equal importance: that she fixes her attention so much upon the future life that she neglects the present life; so much upon individual salvation from sin against God, that she neglects social salvation from sins against brothers; so much upon God's forgiveness of sins that she neglects newness of life toward man; so much upon observances of religious privileges that she neglects social duties; so much upon righteousness of relation to God in His sight that she neglects righteousness toward man in the sight of both God and men; so much upon theology that she neglects sociology, that she leaves out of her religious life the life of service of mankind. To take a careful view of the broad outlines of the God-made order of the particular society of the Bible, to make a careful estimate of the relative value of the ideals and forces arising from the supernatural revelation of God in their designed bearing upon the social consciousness must evidently be the safe course for Christianity to pursue that she may carry out God's plan in the world.

There are three main agencies God employed to arouse His ideals in the consciousness of the particular society of the Bible. These agencies are the same that are found in general society, since the God of revelation and of nature is one God. Social consciousness is always in need of leaders, and interpreters. The first agency God employed was the prophet, the teacher of righteousness. From Abraham through Moses and Isaiah, to Malachi, from John, the Baptist, to Paul, there was the long succession of prophets. Social consciousness is always in need of religious culture. Man is a religious being, and his social nature particularly is religious; religion must always have large influence on society. The second agency God employed was the priest. He, with the prophet, awakened the consciousness of sin; and when it was awakened he directed it in securing the forgiveness of sin; and furthered the removal of sin in the re-establishment of right

relations with God and man. The social consciousness always recognizes the need of control, the welfare of society depends upon the members co-ordinating with one another in ministering to the common good. The third agency God employed was the king. He was the vice-roy. God himself was the King. Neither agency can be left out, either from the Bible, or from society in general. Still it is quite evident the prophet and the priest lead up to and culminate in the king. Man needs instruction, he needs to be brought out of sin, and he needs to live aright in all the relations of life, but he needs the first two in order that he may attain to the third. The ceremony of anointing set apart each of these three officers; but it is very faint, there are only traces of it with the first; more clear and marked instances with the second; while with the third it is prominent and distinct.

Christ gathers in His person these three great agencies, in Him they culminate. He is the Christ, that is the anointed prophet, priest and king. This is true of Him in the general society of the race as well as in the particular society of the Bible, the need of mankind for teaching, for saving from sin, for right living, the great democracy of need finds in Him its full supply. But here in the culminating as in all the stages of the progressive experience, the teaching, and the saving are for the purpose of the right living. He is prophet, and He is priest, in order that He may be King.

Each of the four gospels is divided into two parts. In the first part we have Christ's teaching for the first two years of His ministry, it is about the kingdom, its establishment, its principles, its practices. This part culminates with the confession of His disciples that He is the Christ, and is immediately followed by His transfiguration, in which He showed some of His disciples "the Son of man coming in His kingdom"; the kingdom of heaven touches the earth and the mountain top shines in glory, a vision of what the whole earth will be when His kingdom is everywhere established.

From this time He still teaches of His kingdom, but now a new and startling truth is brought before the bewildered disciples that

He, the Christ, the King, will die for His kingdom. Christ's teaching concerning the meaning of His death is progressive. There are four stages of the unfolding truth until the whole meaning is clear. In each stage His teaching is followed by the expression of the bewilderment of His disciples, they could not understand that the Son of God, the great King would die. The first teaching He gives is that He will die for a cause. They are to follow Him. This is a common experience. His death was according to a general principle, it belonged to a class of facts in the moral world. Multitudes die for righteousness sake. The second teaching was that He would die for persons. He teaches the value of a soul. He is a shepherd going into the mountains to seek the lost sheep. Death not for a cause alone, but to save a person, the lost. This, too, is a common experience. Many a physician, many a nurse, many a mother has so died. The third teaching was that He would give His life a ransom for many, die in a real sense in their place, death vicarious. This, too, is a common experience. Not only spiritual progress is advanced by sacrifice, but political as well. Many martyrs, many soldiers die in the place of others, that others may live in political and spiritual freedom. The fourth teaching was that He would die as a sacrifice for sin. His death was sacrificed. His body broken, His blood shed for the remission of sins. In this meaning the others culminate, and in this He died alone, the lamb of God, the Savior of the world. In all the meanings of His death as He himself teaches us it was that His kingdom might be established, that men might live, live His life, feeding upon Him, growing like Him, that He might be their King. He is prophet, He teaches, He is priest, He dies, that He may be King, may rule in the hearts of men, may be King of all men. His Kingdom is for all. The democracy of ignorance, of sin, of conflict is met by the King, and changed into the kingdom of righteousness, peace and joy in the Holy Spirit, into the true democracy, all equal before the King, equal in loyalty to the King and equal as brothers in His kingdom.

The Kingdom of God is the dominant idea of the whole Bible. In the consciousness of the society of the Bible it was largely

political, a national conception of the dominion of power, like other world empires. The teachings of the prophets added to this certain essential features of righteousness, not to do away with the world dominion, but to make it the empire of righteousness. Each prophet had his special message. Amos put emphasis upon the justice of God, Hosea upon his mercy, Micah upon his forgiveness, Isaiah upon his redemption, Jeremiah upon his claim on the individual, Ezekiel upon his regenerating power, Zephaniah upon his judging, Joel upon his punishing, Habakkuk upon his rescuing, Zechariah upon his upbuilding, as did Haggai and Malachi, while Nahum and Jonah with Obadiah, speak of His dealings with other nations, and Daniel shows forth His providence in the rise and fall of nations and the increase of His Kingdom. In all, spiritual blessings were not substituted for political welfare, but were super-added, were made the soul animating the body politic. The prophets taught of an ideal world of obedience to God, a kingdom having universal blessings both material and spiritual. Then Christ came, and began to preach "Repent ye, for the kingdom of heaven is at hand". "I am come not to destroy the law and the prophets but to fulfill." The ideal society is at hand. I am come to make actual the prophets' vision of the Kingdom of God.

Christ joined with His preaching of the Kingdom, His "healing all manner of diseases and all manner of sickness among the people". We must not think of His working only a few miracles of healing, those recorded are only a few specimens of the many He wrought, His was a general mission of healing. As He passed through the many towns and cities of the land disease fled before Him and there followed Him a wave of general health, the health of the kingdom. Christ insisted on the spiritual not in order to be alone, or to be independent of the material, riches were not to be despised but used, and the material was to be the servant, the achievement and the adornment of the spiritual. Christ insisted on the spiritual not that man might be transferred to heaven but that He might live well on the earth, that He might subdue the earth and replenish it as at the beginning He was commissioned

to do, and to do this socially for the good of all mankind. Man was to be spiritual, not to win heaven but to win the world. Christ taught the reality of heaven, the certainty and richness of its blessedness, but heaven by itself occupied but little space in His teachings; He dealt chiefly with life in this world. The blessedness of heaven was never divorced from life here, or made a differnt thing from life here, it was doing the will of God, it was being of the family of God, it was having His nature, being the brothers and sisters of Christ. The meek were to inherit the earth, the peace makers were called children of God, the disciples were the light of the world. When we pray as He taught us "Thy Kingdom come", it is the heavenly kingdom, "Thy will be done in earth as it is in heaven". The kingdom is in the earth, He who does God's will is in the kingdom, wherever he is. God's will, God's law obeyed in our bodies, then there will be no more sickness. God's will, God's law obeyed in our treatment of the earth and of each other, then there will be no more starvation—no more poverty. God's will obeyed, this is the kingdom, the paradise of health and plenty foretold by the prophets. The kingdom of God is the kingdom of righteousness and love, it embraces the home, the state, the economic system, the industrial life, the fellowship of science, letters and arts, it embraces all that is human and all humanity. The kingdom of God is the society of men doing His will, it sheds its brightness over all of man's life whether on earth or in heaven. It is the sphere of heavenly blessedness transfiguring the earth with its glory, driving away all its shadows and misery, as the mountain gloom was driven away by the transfigured Christ, and not only Moses and Elias, but the mountain itself and those who had wearily climbed it, James and Peter and John, were all flooded with His glory.

Christ was not visionary, He was the most practical of men. He had an end in view, but also means to attain it. He had a far off goal but also successive steps in the way to reach it. He had an ultimate aim, but also mediate and immediate aims. He had the immediate aim of the conversion of the individual, the immediate aim of a new man. Individualism rightly understood

is the basis of the kingdom. No one ever had a higher estimate of the worth of the individual than had Jesus Christ. Christ's teaching of the worth of the individual makes the poorest and the meanest man upon the face of the earth the brother of the noblest and the richest, since they are alike the brothers of the King. But the salvation of an individual does not consist in individualism as generally understood. Sin is departure from man as well as from God. Salvation is fellowship with man as well as with God. The union of the soul with God must bring that soul in union with man. Man may try to isolate himself, if he succeeded he would be no longer man. Man is a social being. Religion is a matter of social relations, social relation with God, social relations with man. The Ten Commandments are sociological. So is the Sermon on the Mount. So is the Lord's Prayer. So is the new man.

Christ also had a mediate aim, the formation of the church. The new man was associated with other men of like newness. But here also the social nature of the individual was enlisted to be fostered, trained and used. The church is a brotherhood, is to cultivate fellowship, there is equality and fraternity in her life. Happy would it be if this was so carried out in the practice of today that all men should say "How these Christians love one another", that there would be no need, not even the opportunity for the orders and lodges based upon fraternity and helpfulness that are as numerous as the churches in all our cities. The highest name given to the church is the body of Christ, the bride of Christ. She is one with her Lord, and is to carry on His work here on the earth. This is her mission, fellowship, the ideal fellowship within herself, and service, the Christ service of mankind. She is her Lord himself, represents him, is His life upon the earth. Her life is to show His life—to do His work, to accomplish His purpose on the earth. Her ordinances represent her as having His life, and show forth His love. Her aim must be His. To save souls? Yes. To bring souls to heaven? By all means. To build up herself in numbers and power? Assuredly. But all these are included and for the express purpose of establishing the Kingdom of God on earth, the ideal society in the race of man-

kind. She is to pray constantly "Thy Kingdom come. Thy will be done on earth as it is in heaven". And she is to live and labor for that for which she prays. She is not the ultimate aim of Christ. She is not an end in herself, she is not the far off goal, but a necessary step in the pathway, a necessary and important means to the end, a mediate aim of Christ.

Christ's ultimate aim, as we have seen is the Kingdom of God on the earth, the society of the whole race living in righteousness and love. This is the burden of His teaching, for this He died, and rose from the dead, and ascended on high, for this He lives and reigns, and this alone will satisfy His soul. The two terms characteristic of Christ's teaching were the Son of Man, and the Kingdom of Heaven; His parables were largely about the Kingdom and the King; His commission to His church was to make disciples of all nations; His method was to renew individuals by His divine indwelling; His goal was the Kingdom; His immediate aim was the individual; His mediate aim was the church; His ultimate aim was the Kingdom. The Gospels give the principles and impulses from Christ to establish His Kingdom. The Acts and Epistles give the application of these to the conditions of society then existing. The church in successive ages is to apply them to the changing conditions of society until the Kingdom is established in the whole earth. The church today is to apply them to all the conditions of society existing today. The central theme of both the Old and the New Testament is the King and His Kingdom. The Kingdom of God is the ultimate aim of the Bible culminating in Christ. Christ is prophet and priest that He may be King. The Kingdom of Christ is the heart of both theology and sociology. The individualism of Christ is the social man—the Christ-like man; this secures the highest social well being, the Christ-like society.

The duty and privilege of the church are to give the Kingship of Christ the same prominence in her thought and life, in her purpose and work that the Bible gives it, and in His name to transform society everywhere into the Kingdom of God. The church in her creed building, in her worship forming and govern-

ment establishing ages has not always held closely to the Bible standard of truth and ideals of life; she is coming now in her ministering age to recognize more clearly her duty and privilege. There have been few books written upon the Kingship of Christ, until in recent times few books have been written upon the Kingdom. In Shaff's catalogue of theological works there are pages of books on Christ and His various titles, and only one book upon His Kingship. In our great books on theology there are very few chapters, and these few are often minor chapters, upon the Kingdom of God. But the King and the Kingdom are beginning to assume a more prominent place in the thought of the Church and of the world today.

No single nation has yet been made entirely Christian, the church in her action has not succeeded in doing this, the church in her history has not shown the purpose of doing this. There is such a thing as Christian civilization, a far different thing from pagan civilization, but there never yet has been a civilization entirely Christian, and there is none such today. There is not a Christian nation that professes even to be fully guided by the teachings of Christ either in its relations to other nations or in its internal laws and customs. Heathen nations resent the approach of Christian nations, for while some Christians bear the Book, others bear the sword and the scales, largely against the spirit of the Book, while some bear peace and good will others bear vice and fraud and conflict, and the heathen find the exploiting and destroying element as strong as or stronger than the saving, and are confused and perplexed as to what is real Christianity. Christian nations in their manners and customs, in their work and purpose are governed largely by self-interest rather than by social interests; and members of the church are not clearly distinguished from others in this regard. The church itself has many divisions each governed in relation to the others by self-interest rather than by the interest of all. But the church is now arousing out of contentedness with such conditions, and the world is arousing, too, to call upon the church to more closely follow and more fully represent her Lord. The church is beginning to recognize more fully

her glorious mission to Christianize herself fully, then to Christianize Christian nations entirely, and then and thus to Christianize the world. The teachings of Christ are not too lofty to be put in practice, and the putting them in practice is the only ground of commanding them to others. The living the Christ life is the mission of the church in each community. To minister to all the needs of the community is the true representing of Christ to that community.

The church thus awakens to a new purpose, to a new preaching and to new methods of action, but in so awakening she is only grasping at last Christ's purpose, and preaching and methods.

The days of pulpit eloquence are not passed, it will be a revival of the eloquence of prophet and apostle, of the greatest preacher of all, the Lord Jesus Christ. It will be the presentation of the loftiest truths by one in whom those truths are incarnated. It will be the preaching of righteousness in its application to present day needs. The prophets denounced sins not generically but specifically, not afar off but near by, not of the insignificant but of the prominent, the leaders, the rich, the governors, the kings, for these lead public opinion. Christ exposed corruption of the rich, the selfishness of the rulers, the hypocrisy of the Pharisees, these leaders of public opinion were exposed and denounced. Paul gave an indictment of Roman civilization but he gave it to the Romans: it has a sting as we read it today, even when applied to that far off time, or vaguely to human nature; such an indictment of New York civilization, that is, one equally true to the particular case, given in a New York pulpit would be preaching after the spirit and manner of the apostles. Paul was equally severe, the severity of truth and righteousness in his indictment of Jewish formality; such an indictment of Christian formality, if it was equally true and kind would be sure to have a hearing, would wake up the average congregation. There followed in the great Epistle a full setting forth of the truths of the Gospel of Christ. The preacher of today will follow the spirit of the great Apostle to the Gentiles. The indictment of the sinner will be clear cut, severe, intensely personal, but it will be for the purpose of making

him a new man, of making him a saint, a word largely gone out of use today there is so little demand for it, and when used meaning a mystic; but with Paul meaning a new man, now on the earth in his acknowledged relation both toward God and man. The preacher will so present the sacrifice of Christ that when accepted by faith the man will come back to God and his fellow-man, to give his entire allegiance to the King who died for him. There followed in the Epistle to the Romans a clear presentation of the social duties of the renewed man. The indictment of Roman civilization and Jewish formalism was to lead to Christ, and through Christ to the Kingdom of God upon the earth, to a Christian spirit and a Christian social life, to a civilization entirely Christian: a civilization not yet reached but sure to come.

The preaching of social righteousness will not be generic but specific if it follows that of prophet and apostle, neither platitudes about sin, nor platitudes about righteousness, but forceful and direct preaching of duty to God and man. There will be no opportunity for confusion and bewilderment either about sin or about duty, both will be seen to be largely social. There are in American life special tendencies which need to be checked or reversed. Other tendencies existed in Jewish life in the time of the kingdom, others in the time of Christ, still other tendencies existed in Roman and Grecian life: the prophets and apostles directed their preaching to the tendencies of their times: the American preacher to follow their example will direct his preaching to the tendency of American times. In our Republic there is a tendency to political corruption, the buying of votes at the ballot box or in the legislative halls, the buying of office or of legislation. Think you the prophets or apostles or Christ Himself would witness this and keep silence, would think of the dignity of the pulpit and speak only platitudes of righteousness? There is a tendency to police corruption in our larger cities and towns, vice and crime buying immunity from violated law. Would Micah, would John, in our city pulpits keep silence, or would they arouse a public opinion that would sweep such corruption to destruction? In our business life there is a tendency to corruption, to men in a large

corporation losing their individual conscience, to remorselessly crush all competition, that is to crush into poverty or death their brother men, flesh and blood competitors; to hire labor at starvation prices; to cheat the people as to the value of the stock of their companies; and to charge the consumer all he can be made to pay. Through the corporation personality seems lost, it is not the individual dealing with individual according to individual rights and standards, not man with his brother man, but conscience is lost in small masses of men dealing with large masses. The remedy is not abolition of corporations, not only regulation of corporations by state or national law, but such clear cut, Christ like preaching that men leaving their pews and going to the board room of the corporation will take their consciences with them. The eloquence of the pulpit today will vie with that of any day in Bible times when it treats the same subjects in the same spirit, when it preaches the Ten Commandments, the Sermon on the Mount, the Golden Rule in their application to the life of today.

The church as it advances in her ministering age has not only new vigor in her pulpit but in her organization and work she is adopting new methods to meet the present day needs. Old methods are not discarded but are improved and new methods are added. Her worship, her solemn feasts, her prayer meetings, her schools are maintained; they have the rich associations coming from a long and noble past. In all her methods new or old she cultivates the spirit of devotion, the loving adoration of God. She fosters the spirit of fellowship, the brotherly love of those regarding Christ as their Savior, and looking forward to living with Him and like Him in the eternal life at His right hand in Heaven; she seeks to win converts to Him and to His service; and to make her influence felt for good in the community where she dwells.

The new methods of work have been evolved from the growing purpose of the church to establish the Kingdom of Christ in the whole earth, they have the two features of enlisting the membership of the church in righteous living, showing to the world the application of the principles of Christ to the social life, and of seizing the opportunity of reaching out to put forth a positive influence

in checking the evils in society, ministering to the needs of men near-by and far off and of fostering the growth of the good elements in the social life. Within the last century grew up the great foreign missionary organizations of the church which are changing far off lands. The organizations to minister in Christian lands are vast, only we are so familiar with them that we do not estimate them at their real worth. The Evangelical Alliance, the Young Men's Christian Association, the Young People's Organizations of various names, the Boards of Domestic Missions, the Boards of Education, these are but a few organizations; to make an exhaustive list of new methods or new organizations would take up many pages. The Charities Directory of the single city of New York is a volume of over six hundred pages, these organizations of charities have grown out of church activities and out of the public opinion fostered by Christianity.

Each church in each community is beginning to grasp the sublime purpose of doing in that community the work of the body of Christ, the work Christ would do were He here in person as He is here by His representative, the work of helping all in need, physical, mental and moral as well as religious need. The church has adopted the idea of the state of giving education to every child in the state, and is adopting more and more the methods of instruction, so that her instruction in religious truths shall vie in quality with the education the state gives in secular truths. Churches in country and village are seeing that there is a call for ministering to all classes in all departments of life. Churches in towns and cities are becoming more and more institutional. An institutional church in New York City strives to provide for the thousands within its reach everything which can render the daily life of working people happy, refined, intellectually cultivated and sociable. It does not wait for the people to attend upon the church but it always attends upon the people. There are classes and clubs of all kinds from cooking to dancing, through all grades of physical and mental culture to spiritual, and for men as well as women. A single church in that city has over two thousand people attending daily its various agencies for advancing their interests.

The many college, university and church settlements have their few paid and their many voluntary workers in various sections of the great cities directing their life culture and influence to the uplifting of humanity.

But not only in these many ways but by her life and influence the church is seeking the causes of human ills and is trying to remedy them. She is going down into the slums with her gracious ministries not only, but she is beginning to see that her life and influence should do away with the slums, should so mould public opinion and direct private life that the Golden Rule should apply to landlord and tenant, to employer and employee, to tradesman and customer, that the Kingdom of God may be established both on the East Side and on Fifth Avenue, in all parts of Christian lands and in heathen lands also.

Thus Christ's aims are being adopted more fully by his body, the church. She has her immediate aim the conversion of the individual, a conversion from a self centered, isolated life to a Christ centered life becoming social and brotherly, and she draws him into her fellowship to develop that loyalty to Christ which has Christ's feeling and purpose toward mankind. The church has Christ's mediate aim also now growing more clear and controlling. She is to be a brotherhood, a social organization in which the righteousness toward God will show itself in righteousness toward men. She is to exemplify the Kingdom of God in the life she lives upon the earth, she is to culture her members to do the will of God on earth in earthly relations and affairs before they pass on to do the will of God in heaven. The church has at last grasped Christ's ultimate aim, to turn the whole society of mankind into the vast and Universal Kingdom of God on earth. She has already by her unconscious and unintentional influence established in large portions of the earth a Christian civilization. She now sees that her great mission is to Christianize the world, not merely certain portions of the race to a partial Christianity, but the whole race to a complete Kingdom of God. When she grasps this ultimate aim of Christ with clear understanding and full determination, when this becomes her one purpose of life, much of her dor-

mant powers will be aroused, and her whole conscious and intentional influence as well as her unconscious influence, both her shining life and her earnest effort, will magnify the Kingdom of Christ, whose right it is to reign, and will render the highest and best possible service to all mankind.

For this great consummation the world is waiting. When Christ came to the earth, He was called "the desire of all nations". It is as true today "The Kingdom of Christ is the desire of all nations". The world is groaning for the "Kingdom of righteousness, peace and joy in the Holy Spirit". The world is longing for brotherhood, and knows not how to attain it. Societies are no longer isolated, nations and races know of each other, the thought of the whole race is being grasped by each portion of the race, the ideal of the welfare of each portion is beginning to embrace the ideal of the welfare of all mankind. The world's longing for brotherhood finds in the Kingdom of God alone its full satisfaction, men can only consciously be brothers when they are conscious of being the children of God; filial love is the source of fraternal love. The Kingdom of God, the sociological ideal of the supernatural revelation of God, the particular society of the Bible thus taking possession of all the race of mankind, is thus not in conflict with nature, but only adds to nature a needed force. There is evolution in society as in all nature, it is not materialistic but Christian evolution; there is not only the plan running through all nature but the great author of the plan and the director of it, there is the transcendent God and He also is the immanent God, becoming more immanent as there is need in the unfolding of the great plan. In the ceaseless and inevitable progress of evolution there at length comes forth the element of living for others, it is seen most clearly in mammalian life, nature puts the premium of highest and richest existence upon love of others. When man is reached he is an intelligent being possessed of free will, he may see this great principle in nature and may choose it as the controlling principle of his life. The supernatural revelation of God shows that this supreme element in man's life is from God Him-

self, is the likeness to God, and that He is revealed to awaken in man this spirit of living for others.

The Lord Jesus Christ the ideal man, the supreme revelation of God, fully grasped this principle of life. He lived, He died for others. Now He lives and reigns giving to all His loyal subjects His principle of living, being the source of their life, the living for others, for God in loyal trust and loving obedience, for mankind in loving service. Man following a lower element in evolution, that of the struggle for self, degraded his intelligence and dulled it, misused his will and corrupted it, and departing from God and his likeness to Him, parted also from his fellow man. From this there has come upon man in his social nature much conflict and great wretchedness. The groaning of the world in its self-seeking and the longing of the world for brotherhood both show the cry of mankind for God; and the Kingdom of God is the gracious and forgiving response of the Heavenly Father.

This then is the condition awaiting society as foretold by both nature and revelation, the Kingdom of God established in all lands and climes, and for all time while the earth remains a fit dwelling place for mankind even to a thousand generations. The prophets of the Old Testament vie with each other in describing the fruitfulness and peacefulness of the earth when righteousness shall hold sway. The apostle sees the perfect city of God coming down from heaven to the earth. Various national and race traits and organizations will be maintained, the Orient and the Occident, the tropic and the temperate zones, the islands and the continents, the mountains and the plains will still have their various kinds of men, but they will vie not in conflict and strife but in ministering to each portion's welfare. Peculiarities among races will be like peculiarities in families not foes to but friends and promoters of true brotherhood. Each nation will be Christian after its own peculiar characteristics, and will be entirely Christian. All nations will be Christian in the treatment of each other, and entirely Christian. The day is coming when the Kingdom of God will sway the whole earth, and all men will dwell together as brothers of the King.



## INDEX.

	PAGE.
Abraham .....	124, 137
Adam and Eve.....	61, 135, 152
Adam, nature of the fall of.....	63
Adultery and fornication, laws, public opinion.....	161
America, future of—from its position.....	177
Antiquity of man on earth.....	68
Apostles, preaching by, on business.....	231, 239
Aristocracy, God given and man made.....	92
Arts in Hebrew life.....	251
Aryan race .....	101, 391
 Barbarian, our ancestors.....	376
Bible, God made order in the.....	403
Bible, many versions of.....	391
Bible, religion sociological .....	35
Birth rates, various.....	164
Brain and body in man and animals.....	72
Brotherhood of man from Fatherhood of God.....	57
Brotherhood enriched by variety in race.....	102
Brotherhood need and longing of the world for.....	418
Budde's view of the Bible.....	37
Business principles of the Bible.....	236
Business, Golden Rule in.....	240
 Cheyne's view of the Bible.....	42
Children's courts, modern.....	337
Children in the Roman world.....	370
Children in healthy marriage .....	75, 159
Chivalry, the Institution of.....	378
Christ, the Ideal Man.....	356
Christ, the Light of the World.....	384
Christ, immediate, mediate and ultimate aim of.....	55, 409
Christ's teaching of His own death.....	407
Christ's teaching of the Kingdom of God.....	314, 384, 406

	PAGE.
Christ's teaching of penology and pathology.....	334
Christ's teaching of sociology .....	55, 403
Christ's teaching on wealth .....	254
Christ Prophet and Priest that He may be King.....	406
Christianity defined .....	364
Christianity, changes in society wrought by.....	363
Christianity, advance of, measured by the centuries.....	391
Church, a social force.....	54, 397
Church, different ages and development of.....	52
Church, ministering age of .....	53
Church, community of goods in the early.....	259
Church, immediate, mediate and ultimate aim of.....	411
Church, new kind of preaching of.....	413
Church, new methods of.....	415
Church, organizations in foreign missions.....	388
Cities of Palestine.....	213, 228
City growth in modern times.....	198
Circumcision .....	138
Civilization generally of demotic races.....	105
Civilization of the masses.....	252
Civilization, Christian .....	364
Civilization of the future.....	397
Civilization of the world to be wholly Christian.....	405
Combination in industry .....	225
Combination of labor and capital in modern enterprises.....	262
Corporations and fraternity .....	265
Corporations, checks upon wrong action.....	267
Competition in evolution modified by reason and love.....	24
Co-operative movement, the.....	273
Conquest of Canaan.....	185
Conception of God, the Hebrew.....	38
Continents of old and new worlds.....	177
Covetousness in business.....	274
Creation, Bible account of.....	59
Crime, causes and treatment of.....	327
Culture and refinement in Hebrew life.....	251
Culture of righteousness for the masses.....	280
Culture, Hebrew, for all classes and both sexes.....	293
Culture and social consciousness.....	279
 Day's view of the Bible.....	37
Deterioration in early society.....	84

	PAGE.
Development of man, means of.....	79
Dispersion of mankind.....	99
Diseases of society, causes of.....	320
Distinguished, The production of the.....	92
Divorce, ancient and modern.....	169
Driver's view of the Bible.....	37
 Education, Hebrew, and the United States systems.....	283
Election of God as King.....	306
Elective officers .....	302
Elements in man.....	62
Endowment of man, the original.....	70
Environment, man's power to change.....	64
Environment works changes in the race.....	102
Environment, physical, esthetic, social.....	175
Environment, good, bad, changed.....	187
Equality before the law.....	310
Evolution, Herbert Spencer's description of.....	14
Evolution, Theistic and Christian.....	17, 44
Evolution in life .....	19
Evolution of man and society.....	22, 70
Evolution in the Bible.....	153
Evolution in the Kingdom of God.....	25, 418
 Family, many kinds of marriage.....	78
Family, marriage and children.....	159
Family for development of human nature.....	160
Farming, the basis of industry.....	224
Farming, Villages in Palestine.....	213
Fire, man's discovery and use of.....	80
Flood, the causes of the.....	86, 153
Foreign Missions, Sociological at home and abroad.....	388
Fraternalism fostered .....	249
Fraternalism and United States.....	318
 Gambling .....	342
Genesis, the 1st chapter of, and science.....	59
Geography, Lessons of Physical.....	178
God, the affectionate Father of the race.....	62
Golden Rule, Preaching on, in the conduct of business.....	240
Government of and from the family.....	298
Government for the welfare of the governed.....	301

	PAGE
Government for the common good.....	318
Government, Tribal, extent of Hebrew.....	312
Graf-Wellhausen, theory of the Bible.....	47
Greed versus love of humanity in business.....	271
Hammurabi, code of.....	201
Happiness, the aim in the evolution of life.....	19
Harlotry, ancient and modern .....	168, 339
Health, social .....	352
Heredity .....	129
Heredity of acquired characteristics.....	131
Heredity of the kings of Judeah and Israel.....	144
Heredity of the covenant of grace.....	137
Heredity of the spiritual nature.....	148
Hereditary offices .....	304
Hilquit, Morris, description of socialism.....	9
Higher criticism described by its advocates.....	37
Historical investigation, scientific.....	45
House and home, value of to society.....	171, 282
Hope, The, of Israel.....	357
Individualism, Limit of.....	247
Industry in primitive society.....	82
Industry, Principles of, Complex.....	225
Industry, small estates encourage.....	206
Infancy, prolonged in man.....	76
Intemperance .....	341
Intellectual development.....	380
Jewish race today.....	147, 245
Justice, Administration of.....	330
King, the, was under the law.....	311
Kingdom of God in poetry and oratory.....	358
Kingdom of God, dominant in the Bible.....	407
Kingdom of God, need and longing of the world for.....	418
Kingdom of God, Christ's teaching of.....	314, 384, 406
Labor, Three Elements in Hiring.....	230
Labor Unions and fraternity.....	267
Land, the physical basis of society.....	67
Land, distribution among the people in the world.....	194

	PAGE.
Land, division by lot.....	203
Land, owners frequently a favored class.....	196
Land, rest for the.....	215
Land, small estates, inheritance, alienation.....	206
Land of Palestine supported large population.....	212
Language, origin of man's power of.....	62
Language, variations of .....	100
Language, rise of written.....	101
Laws, Origin of the, of Moses.....	202
Leaders of men, Incentive of, rewards of.....	247
Liberty, Individual—and stability of society.....	303
Life, maximum in quality and quantity of human.....	102, 348, 418
Life, shortening and lengthening of human.....	112
Life, value placed on human.....	329
Literature and social consciousness.....	31, 353
Literature of and for the masses.....	291
Lot, division of land by.....	203
Love, a strong element in evolution.....	21
Love, Law of, in business.....	237
 Mackaye, James, on socialism.....	11
Man, distinguishing elements in.....	62
Marriage of the sons of God and the daughters of men.....	85
Marriage for the production and care of children.....	159
Marriage in modern life .....	163
Marriage, different kinds of.....	78
Marriageable age .....	77
Masses, culture of the.....	280
Miracles, Grounds of belief in.....	49
Migration of nations.....	103
Missions, Sociology of foreign.....	382
Monogamy, fostered by nature.....	75
Monogamy, complete family life.....	160
Monopoly, ancient and modern.....	275
Morals of the Exodus and the Conquest of Canaan.....	50
Music, Culture by .....	284
 Nation, genetic and demotic.....	104
Needs and wants of man.....	225
Negro race .....	109
Nile, civilization of.....	181

	PAGE.
Office holder, kind of man required.....	302
Oratory, Influence of.....	286
Oratory of righteousness .....	339
Orations of Moses.....	308
Order in camp and march.....	307
Order in nature and Bible, God made.....	403
Organization of society.....	114
 Paganism .....	366, 376
Palestine, Land of.....	213
Palestine, the third home of the Hebrews.....	182
Parasites on society.....	344
Paternalism discouraged .....	249
Pathology .....	320
Penal reform, modern.....	335
Penalties for crime.....	328
Philosophy of history.....	50
Physical basis of society.....	67
Polygamy .....	155
Poor favored by land laws.....	217
Poverty, Two sources of.....	229, 321
Poverty in the United States.....	262
Poverty, extent in Christian lands.....	346
Poverty in the Roman world.....	368
Poverty, care of .....	348
Poetry of righteousness.....	358
Prentice, Sartell, on influence of the church.....	318
Prisons and jails in the United States.....	328
Primary classes in society.....	88
Privilege classes .....	310
Preaching of social duties.....	54
Profit sharing .....	272
Prophets preaching on sociology .....	54
Prophets preaching on business .....	231
Psychology of the religious nature.....	150
Pulpit eloquence of the future.....	413
Prosperity, material and social causes of .....	348
Punishment of crime.....	331
 Race movements .....	103
Refuge, cities of .....	333
Religion an agency in culture of the masses.....	294

	PAGE.
Religion, Bible, is sociological.....	35
Religious nature of the child.....	150
Rest days and years.....	235
Revelation of God progressive in the Bible.....	294
Righteousness characteristic of the Hebrews.....	280, 316
Righteousness, the ideal of social health.....	358
Roman civilization .....	366
 Sanitary rules and regulations.....	344
Service, the life of.....	402
Sexes, the relation of the.....	74
Sexual impurity .....	339
Schools in ancient and modern times.....	283, 292
Slavery, Hebrew policy to check and banish.....	231
Slavery and civilization .....	265
Slavery in the Roman world.....	234, 369
Smith, Adam .....	255
Social consciousness moulds future society.....	279, 404
Socialism described by its advocates.....	9
Socialism, spread of .....	12
Social consciousness in literature.....	31
Society of the Bible, Distinctive feature.....	31
Society, like an organism.....	114
Society, Salvation of .....	384, 392
Socially inactive, the.....	343
Sociology, Science of .....	7, 401
Sociology, descriptive, static and dynamic.....	27, 353
Sociology of the Bible, what it includes.....	33
Soul the whole life of man.....	399
Soul, salvation of a single.....	382
Spencer, Herbert .....	14
Spargo, John .....	9
Strikes, History of, Need of.....	268
Sympathy, or likemindedness, the soul of society.....	122
Synagogue, History and influence of.....	289
 Taxation of the land by tithes.....	219
Ten Commandments and heredity .....	140
Ten Commandments, summary of, for business.....	237
Ten Commandments, God's ideal of social health.....	355
Tithe, the .....	127, 219
Tribal government, extent of.....	312

	PAGE
Tools, man the only being making, development of.....	81
Tools, owners and workers, different classes.....	83, 263
 United States, genetic and demotic.....	105
United States' position on the earth.....	178
United States, distribution of land in.....	196
United States, distribution of wealth .....	261
United States government and fraternalism.....	318
United States, crime in .....	328
 Varieties of race from Environment.....	102
Vitality, high and low.....	89
 Wages rise in modern times.....	271
Wages, Christ's and Adam Smith's conflicting views.....	255
Wants of man, cultivation of the.....	225
War, Hebrew policy against .....	324
War spirit in modern times.....	326
War in the Roman world.....	367
Wealth in Hebrew estimation .....	126
Wealth, social effort the source of.....	245
Wealth, four elements in its wide distribution.....	246
Wealth, Christ's teachings about.....	254
Wealth in modern times and in the United States.....	260
Woman in Hebrew estimation .....	126, 293
Woman in the Roman world.....	369
World longing for the Kingdom of God.....	418
Worship, effect of, on social character.....	294







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